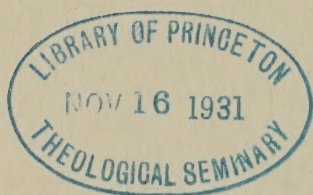


# Youth in Quest

Grace Sloan Overton

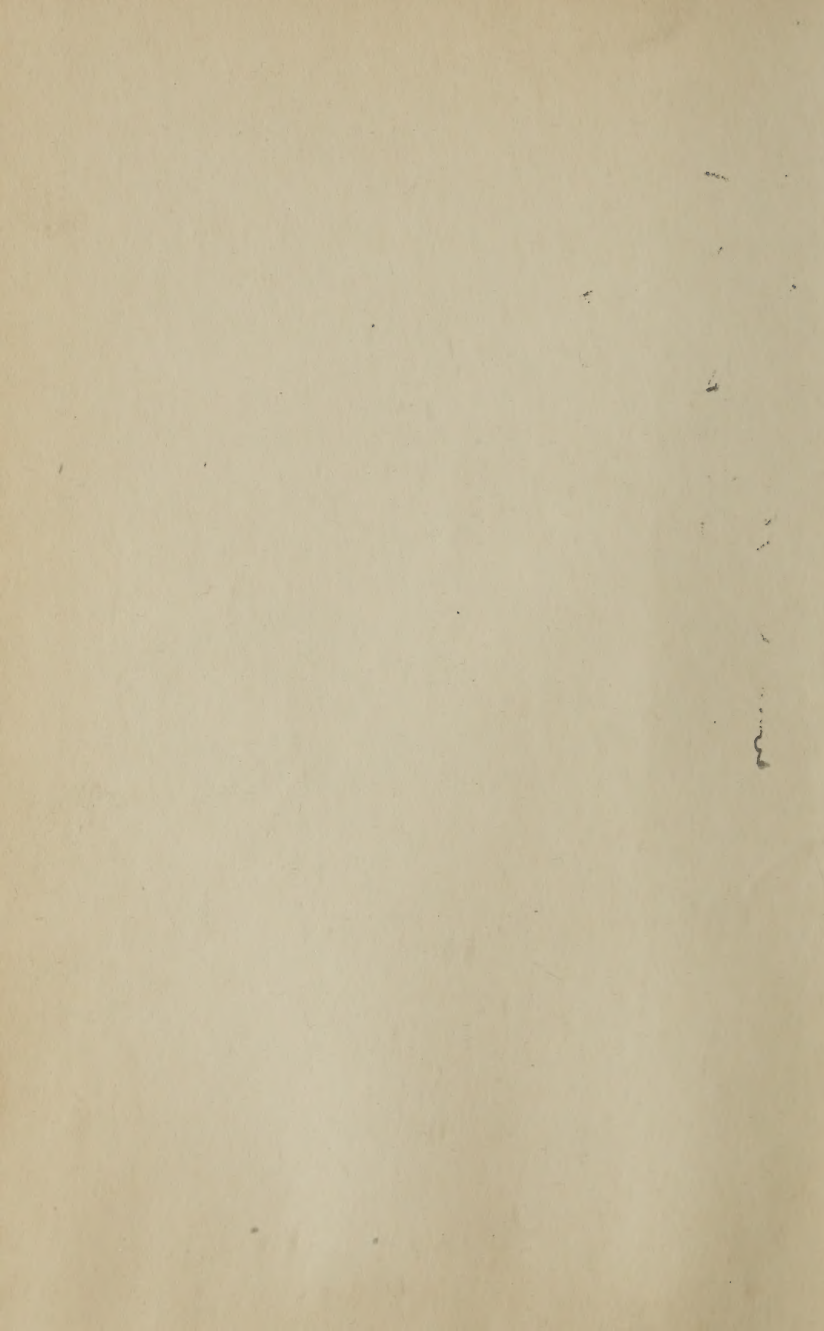
• • •



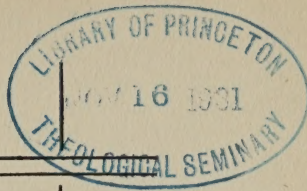


7  
BJ 1661 .07 1928  
Overton, Grace Sloan.  
Youth in quest









✓  
**YOUTH  
IN QUEST**

✓  
**GRACE SLOAN OVERTON, M.A.**

*"Drama in Education" and  
"Dramatic Activities for  
Young People"*



**THE CENTURY CO.**  
**NEW YORK                      LONDON**

Copyright, 1928, by  
THE CENTURY CO.

*First printing, May, 1928*

268

PRINTED IN U. S. A.

TO

MRS. J. HAL SMITH

*In my own youth  
She inspired  
She understood  
She trusted me*





## PREFACE

Incidental to the writer's work as leader in older boys' and girls' camps, as secretary of girls' work in a city church, as instructor in youth conferences, as speaker on youth problems before various groups—high school, college, adult—and as college teacher, there have come frequent requests from both adults and young people that the content of certain of her addresses be made available in printed form. This volume is the response to these requests.

The book is for youth themselves. It is in no sense a textbook for leaders of young people. Written with solid confidence in youth and in youth's ideals, it recognizes the hard practicality of the adult-ordered system with which youth are environed. Its aim is to inspire and help such youth in such a social régime to satisfy their desire for a better way of life.

## PREFACE

Since the book is intended for youth, the writer has gone only so far in analysis of principles and the statement of implications as the maturity of the average intended reader dictates. The writer has suggested, illustrated, rather than attempting a systematically complete treatment. Most readers will probably, therefore, suggest for themselves at numerous points additional implications. Indeed, it is the author's earnest desire that the volume prove stimulating rather than being merely formulative.

The cases used to illustrate the discussions are actual. In presenting them all identifying data have, of course, been deleted or completely disguised in order that their use may constitute no violation of confidence. It is hoped that the verdict of youth who read the book will justify their inclusion.

Should groups of young people wish to use the book as a basis for a discussion or study course, it will be found that its materials naturally divide themselves into some eighteen

## PREFACE

more or less independent units which will readily lend themselves to such use. Such groups will find stimulating the problems raised at the conclusion of the main sections of the book under the heading, "What Do You Think?" Additional reading is also suggested.

For the encouragement and criticism of a large number of youth leaders the writer is deeply indebted. In particular she acknowledges the courtesy of those who read part or all of the manuscript and offered constructive suggestions.

GRACE SLOAN OVERTON

*Chicago*

*New Year's Day, 1928*





## CONTENTS

	PAGE
PREFACE . . . . .	vii
YOUTH IN QUEST . . . . .	3
I	
YOUTH AND CONFLICT . . . . .	11
II	
YOUTH SEEKING SELF-REALIZATION . . . . .	51
III	
YOUTH SEEKING SOCIAL REALIZATION . . . . .	93
IV	
YOUTH SEEKING SPIRITUAL REALIZATION . . . . .	167



# YOUTH IN QUEST

*There is a Quest that calls me  
In night when I'm alone,  
The need to ride where the ways divide  
The unknown from the known.  
I mount what thought is near me  
And soon I reach the place,  
The tenuous rim where the Seen grows dim  
And the Sightless hides its face.*

*I have ridden the wind,  
I have ridden the sea,  
I have ridden the moon and stars,  
I have set my feet in the stirrup seat  
Of a comet coursing Mars.  
And everywhere  
Thro' earth and air  
My thought speeds, lightning-shod,  
It comes to a place, where checking pace  
It cries, "Beyond lies God."*

—CALE YOUNG RICE



## YOUTH IN QUEST

Youth and Quest are almost synonymous terms. Where one finds normal youth, there he finds an eager yearning to know what is not already revealed. For normal youth there is always this haunting feeling that there is something more—that something lies beyond what man already knows and experiences. With this feeling there is also the urge to seek, to discover, to enjoy new experiences, to ponder new thoughts, to develop new territories and, perchance, to find a greater God. The heart of youth is set, as the poet has put it, “to strive, to seek, perchance to find, but not to yield.”

Most of life's good things that we enjoy to-day have come as a result of some youth's dream, of some youth's dissatisfaction with things as they were, of some youth's restless urge to find out what lies beyond. Amos, a young shepherd lad, was dissatisfied with con-

## YOUTH IN QUEST

ditions in his social world. He witnessed the poor being trampled upon; he saw the rich build their houses, plant pleasant vineyards, and enjoy luxuries bought by their exactions from the poor. As a youth he rebelled against it and sought a way out of this social dilemma. He spoke words of social justice that even to-day are a spur to youth. If youth could but keep their vision of social justice and find a way to accommodate their social ideals to actual social situations, then there might be realized our young Amos' yearning, that "justice roll down as waters, and righteousness as a mighty stream."

A youth of Galilee yearned to discover a better way of life than he saw expressed in his day. He rebelled against the social injustice that he saw, the limited views concerning God that he heard expressed. He lamented the lack of spirituality of those in high places in the church. He resented the dogmatic insistence that the traditional law of his people be literally interpreted instead of being read in terms of its spirit of ethical progress. This youth

## YOUTH IN QUEST

studied the conditions of his day with understanding. He attacked the current problems with a straightforwardness that astounded his elders, that embittered those who were involved in the systems he attacked, that won for him the undying loyalty of the honest. From his day and generation even until now do men cite him as the founder of the world's greatest movement in the interest of social justice and spiritual insight. Its whole philosophy of life can be expressed in his own words, "Love the Lord, thy God, with all thy soul and with all thy mind, and thy neighbor as thyself." In that formulation he gave us the great religio-social triunity—myself, others, and God. He achieved self-mastery; he knew others; he knew God to such an extent that he is acclaimed the Master of Men.

How like youth of our age is this Galilean youth. He saw social injustices and spoke against them. He refused the limited idea of God of his fathers and asked the right to his own discovery of a greater God. He refused the conventional interpretation of his inherited

## YOUTH IN QUEST

Scriptures; he asked to read into them deeper spiritual meaning than had his fathers. He declared his freedom to search for truth. "Ye shall know the truth, and the truth shall make you free"—this was his slogan.

Yet this Galilean youth was markedly different from many of our modern youth. As he encountered conflict, as he met baffling problems, he kept his poise. He never declared his freedom from the old conventions simply to release him to live life on a lower level and to give expression to mere physical desires. In declaring his freedom from the old, he bound himself to ideals that demanded much more of self-denial and of sacrifice. So thoroughly was his life dedicated to this better way of life that he paid for his ideals on the cross.

It is said by many that modern youth have declared their freedom, not to release them to live life on a higher level but rather on a lower one; that their newly found freedom has degenerated into license; and that our civilization and present social order are in jeopardy, because youth no longer regard as sacred their



## YOUTH IN QUEST

social, moral, and religious obligations. The writer feels that the declaration of freedom on the part of our youth of today has been accompanied by hasty actions, unwarranted license, avoidance of responsibility, noisy chatter, pathetic bombast. But to the individual who will look long enough and with understanding, this does not obscure the deeper significance of it all. These things are but bubbles on the surface of our current life; underneath is a deep stream, far less turbulent, moving swiftly perhaps, but nevertheless inevitably, toward a happier haven and a more ideal state of affairs.

Only a seer would dare to predict the future. But as one mingles with youth, he senses that the most violent phase of the revolt which expressed itself in wholesale condemnation of things as they were, accompanied by such expressions as "this freedom" and "eat, drink, and be merry, for tomorrow you may die," is gradually giving way to a more sane and constructive type of thinking. Youth are giving evidence of an honest desire to establish a sane, human, practical—as well as ideal—standard

## YOUTH IN QUEST

of measurement to be applied to their own personal conduct, as well as to be held up before the group.

If youth can meet life's conflicts with poise and faith; if they will use their freedom and opportunities to learn the secret of the Christ—self-mastery, social understanding, and intimate relationship with God—then we say, "Give them more freedom and more abundant opportunities."

This little volume is written with the hope that it may help youth to find their way out of their present conflicts and perhaps give some assistance in a greater realization of selfhood, and in a more vital relationship with God—without whom life has but little meaning.

*Where are you going, Youth?*

*To lift today above the past,  
To make tomorrow sure and fast,  
To nail God's colors to the mast.*

*Then God go with you, Youth.*

(Adapted) JOHN OXENHAM

**I**

**YOUTH AND CONFLICT**



## YOUTH ENCOUNTERS CONFLICT

One can not live in this world very long until he becomes keenly and sometimes painfully aware that he is living in a world of seeming contradictions and conflicts. He first encounters this in early childhood when he finds his natural desires and urges in conflict with parental or adult authority. This mystifies and oftentimes irritates; it may result in immediate and unquestioned surrender. In any event, a bright child soon learns that certain adjustments are necessary and he seeks to make them. Unreasoned though these adjustments are, nevertheless he builds up a technique of relating himself to his world. He oftentimes seeks ways and means of deceiving and getting the best of his elders, but eventually he learns the futility of constant resistance and finds enough of compensations to make life bearable.

## YOUTH IN QUEST

The individual encounters this conflict in a much more real sense in the adolescent stage. It is the same one but more violent and finds its resistance in a mind of greater development and less credulity. He is not content now with a denial, but demands a reason. When he finds his urges, impulses, desires, or wishes in conflict with the taboos of society—taboos which his own personal experience has had no share in establishing, taboos to which he has not given the stamp of his approval—he rebels. He may seem to recognize the futility of resisting society with its taboos and seek to conform; he may seek to make something of an adjustment; or he may resort to a dual life, outwardly seeming to conform to conventionality but secretly giving unconventional expression to some of these urges and desires. In any event, if he be normal, the response of the adolescent is more reasoned than that of the child and he must have something like a rational compensation. But again the experience is mystifying and raises in his mind some very real and baffling



## YOUTH ENCOUNTERS CONFLICT

questions. It is here that one encounters the remark of the half-child and the half-man, "Nobody understands me!"

As one is introduced into the world of thought, here again he finds more baffling conflicts and contradictions. This time it is a conflict of ideas—not always a conflict between the true and false, more often a conflict between ideas that seem to appear equally true. Life no longer is a process of "yes" or "no," "either . . . or," but becomes one of involved intricacies. The Old is in conflict with the New, the Old contending that because of its greater experience it deserves the more serious attention; the New contending that, in the light of its more recent experience and advanced knowledge, it should have priority. The Old said the world was flat; the New that it is round. The Old contended that there was validity in the divine right of kings; the New that kings are made by the will of the people. The Old preached the infallibility of the church and its head; the New that the church is a man-made institution and its head a mere

## YOUTH IN QUEST

man limited by the limitations of human nature and human institutions. The Old says that the Bible is the divinely inspired Word of God and is God's will for men of all ages and all generations; the New says that it is a book written by men and limited by the experiences and knowledge of the age in which these men lived; that it is valuable, not because it was in a mysterious way inspired of God, but because it tells the story of men's search after God and of their discovery of a greater and more moral God than the race had yet evolved.

A young man came to college with a desire to be a minister. During his senior year his purpose began to waver, not because he had become less religious, but because he had changed his views concerning the Bible. He said frankly, "If I continue to remain with my denomination, I must either pretend to believe what I do not, or live and speak beneath my intellectual level. I really believe I can be a better man in some profession where what I

## YOUTH ENCOUNTERS CONFLICT

believe about religion makes but little difference."

The Old contends that society should limit and control all the acts of man; the New that man is an individualist and should be given freedom to do that which brings him the richest personality. The Old says that the world was created in six days by a miraculous process; the New that it was a process of evolution which can be followed with a degree of understanding, controlled by natural laws which may or may not have been set in motion by a higher power. The Old said that the wearing of charms and fetishes would keep away disease; the New contends that disease has a basic cause to be found in the body itself and that this cause must be discovered and treated scientifically.

Now the Old does not have all the truth. Neither can the New overthrow all the old. Scholars have felt that the Old had much to offer us in the way of culture and have de-

## YOUTH IN QUEST

voted their lives to unlocking the old chests, bringing from them treasures of the past, and wringing from the old records their secrets. No intelligent individual can fully subscribe to the slogan of the "Generation of '98," a movement among literary men in Spain, "For us the past does not exist." The past is vital, it has given us the present. It is only through an understanding and appreciation of the Old that we can comprehend the New. It is difficult, however, for youth to have real appreciation of the Old—they are so charmed by the New, so busy understanding current life and making their adjustments to it.

The conflict of Youth with Age is a very similar one, but in many ways a more tragic one. The strain between Age and Youth has for ages been marked by the selfsame gulf and conflict of viewpoint which is so noticeable at the present time. Age feels that because of added experience, because of richness of content, because of its greater emotional poise and greater clarity of thinking, it should be revered and taken more seriously.

## YOUTH ENCOUNTERS CONFLICT

A Bible teacher, with graying hair and thoughtful face, was discussing with his class in all seriousness "Jesus the High Priest." He had a chart on the wall showing in a mechanical way the likeness of Jesus to the high priest of the Old Testament and emphasizing the view that Jesus came as the greatest High Priest in order to fulfil the Law. A youth in the class said, "Professor, is that all Jesus means to you?" For a moment the teacher was paralyzed. He looked at the neat drawing upon which he had spent years; then with withering scorn he turned upon the student and said, "Young man, if you had one third the gray matter that it took to work out that chart, you would be ten times brighter than you now are. In my day young men were taught to have reverence for gray hairs and experience."

Would it be too much to expect that the professor could have seen the student's point of view; or that the student could have realized that to the teacher, who was an old man, this



## YOUTH IN QUEST

all seemed important because of the training he had received in his own day and generation?

Youth asks the right of way over many traditions of such long standing that Age is amazed they should even be questioned. Youth is hazy in its desires, but Age is definite in its prohibitions. Age made its adaptations to its own time and generation, says Youth, and then asks for its own right to meet the real needs of the current way of living, unhampered by traditions. Youth desires so to construct its life that it may be more in harmony with actual facts than is the life of its elders. And Age is alarmed, because it sees and senses dangers that Youth cannot sense nor understand.

A mother observed her daughter—with extremely short skirt, boyish bob, rouged lips and cheeks—saying to her young man as they were leaving her home, “Hurry, sweetie, you and I are going to have some swell time, kid; and I don’t mean maybe!” The mother, who had been taught different ideas of modesty in

## YOUTH ENCOUNTERS CONFLICT

dress, and who would have addressed her own young man as Mr. So-and-so, or perhaps very demurely have called him "Robert," looked upon her offspring with an expression of horror and anger mingled with maternal yearning. She turned to her visitor—who much to the mother's chagrin had witnessed the daughter's departure—and exclaimed: "To think that a daughter of mine should ever dress so immodestly and talk so vulgarly! I try to believe she is nice, but sometimes it takes all the 'grit' I have. If I say anything to her, she says so suavely, 'Oh, Mother dear, you are such an old foggy—you just don't understand.'" The mother then added with heated conviction, "I may be an old foggy, but there is one thing I understand better than my daughter—that is human nature. I know that a beautiful body exposed and familiar speech never yet stimulated in a young man the finest of emotions, and I intend to stop this."

Here is tragedy. The mother's last statement held stinging truth. Yet—would she change

## YOUTH IN QUEST

her daughter's attitude? Was it impossible for that mother to see the girl's different environment, and for the daughter to realize that her mother's experience with life could be of value to herself?

Youth has never conformed. It seems to be a provision that Youth should not conform easily to the hard traditions built upon former experiences and useful in earlier times. Youth feels that Age is less sensitive to the actual facts of life, because so large a part of its life is a matter of custom and habit, and that it holds itself aloof from the present because adjusted to former conditions. Age says, "Be careful"; Youth says, "Adventure even beyond your depth, if you want to know your powers." Age says, "Take well-beaten paths"; Youth says, "Try the untried path." Age says, "Some areas of life simply must be let alone"; Youth says, "Experiment, find out what it is all about." Age says, "Certain things are unquestionably wrong"; Youth asks, "How do we know?" Age then makes a cry to which Youth must listen, "I love you dearly; I have

## YOUTH ENCOUNTERS CONFLICT

given my best for you. Will you throw it all over?" Fair-minded Youth says, "I know you do; I don't like to hurt you. But I will have to go my own way. I will say as little as possible to stir up trouble, I will ignore and say little when rebuked. I will not throw over all you have given me, for there is much that is good. I have ceased to ask for freedom, but I am using it. I have learned the futility of asking for privileges, but am taking them. I am sorry to hurt you, Age, but I must live my own life. Whatever of goodness (or badness, if you will) I achieve must be my own."

Arnold Bennett and Edward Knoblock in their play, *Milestones*, have seen this conflict between Age and Youth with astounding clarity and insight. John Rhead wants to build iron ships instead of wooden ones. When he presents this idea of his, he is met with ridicule from his partner and his partner's father. His mother begs him to give up the idea. She says, "*John, I am your mother. Listen to me. Give up this idea of yours, for my sake—for the sake of all of us.*" He responds, "*I cannot give*

## YOUTH IN QUEST

*up my idea, mother. I could never look anyone in the face, not even my wife."* As he is talking to Rose, his fiancée, he says, "*The ships of the future will be built of nothing but iron.*" Rose queries, "*Why won't they see it?*" John replies, "*Simply because they can't.*" Rose rejoins, "*Then one oughtn't to blame them!*" John responds with this keen speech: "*Blame them! Good Heavens, no! I don't blame them. But that is just why I want to smash them to smithereens! They've got to yield. The people who live in the past must yield to the people who live in the future. Otherwise the earth would begin to turn the other way around, and we should be back again in the eighteenth century before we knew where we were, making for the middle ages.*"

The second act of the play opens with John a successful business man. The business of making iron ships has proved profitable. A youth by the name of Preece, working in John's concern, has conceived the idea of making ships of steel instead of iron. John does not take to the idea favorably. He says,



## YOUTH ENCOUNTERS CONFLICT

*"Heaven knows that no one can accuse me of being conservative in my ideas. But I must say that the new generation seems to be going off its head. If one of these up-to-date inventors should come along and tell me he would make a flying machine, I should keep my nerve. I shouldn't blench."* When some one attempts to defend Preece, John says, *"Oh, it isn't Preece's class I object to. He's presentable enough. The whole truth is he is a highly dangerous sort of young man we're breeding in these days. He—makes you feel—uncomfortable. On the works, under discipline,—admirable. Outside the works—no—no!"*

In spite of John's conservatism, though, we love him when Preece wins. Preece comes to ask for the hand of John's daughter. John says, *"You can't hoodwink me, Preece. I know what you all say when I'm not there. 'Be breaking up soon, the Old Man!' But I'm not yet quite doddering. My workmen go on a strike, and you poke your nose in and arrange it for me. Then my family go on a strike, and upon my soul you poke your damned nose in*

## YOUTH IN QUEST

*there, too, and arrange that for me—on your own terms. Tut—Tut! Shake hands, man! You and your like are running the world to the devil, and I'm too old to step in and knock you down. But—I—wish you luck, my boy, you are a good sort."*

Age and Youth—could they but know each other better! John in his youth wanted to make iron ships instead of wooden ones. He was opposed but won. Preece wants to make steel ships instead of iron ones, is opposed by this same John, but wins. So life goes on, the world goes on, civilization goes on. When will we learn that things which are true are neither old nor new, but eternal; that Age and Youth must both be ever present to balance and to counterbalance; that Age without Youth would give us a stagnant world; and that Youth without Age would give us a wild and hectic one? Age gives us steadiness; Youth gives us buoyancy. Age gives us wisdom; Youth gives us activity. Age knows possibilities; Youth accomplishes the impossible. Age develops the already discovered territories;

## YOUTH ENCOUNTERS CONFLICT

Youth discovers the unknown ones. Age holds to the old bulwarks; Youth advances the line. Age enjoys its earned comforts; Youth pioneers. Age conserves the good; Youth seeks something better. Age is devout; Youth is daring. Age believes in the God of its fathers; Youth gives us a greater God.

There is also—and often involved in the types already discussed—the baffling conflict between expanding personalities; for growing personalities are apt to trespass upon each other's territory. Our social world is strictly limited in size, with the more desirable areas still more limited. It is common, of course, that two or more personalities want to function through the same object or experience. When this happens purposes get thwarted and conflict inevitably arises. Then emerges the question: How are these conflicting purposes to be fitted together so that they shall stimulate, reinforce, and develop instead of thwarting and defeating each other?

Possibly conflicts between two people—each of them trying to domineer over and crush the

## YOUTH IN QUEST

other—have been the cause of more of earth's tragedies than any other single element. Such conflict breeds hatreds and animosities that have made men kill, lie, and commit the most heinous crimes. One encounters this conflict in all strata of society. It exists among those in the church, in our educational system, and in the business world, as well as among the less favored classes.

This conflict is perhaps the one that mystifies youth most of all. They see two people in whom they have had confidence come into conflict with each other. They observe the developing bitterness of this competitive struggle. They mark the gap between the parties' professed ideals and their actual conduct under pressure. They read the telltale evidences of victory and of defeat. Scant wonder if their minds are tormented by the question: What, then, shall be our guide in life?

These conflicts are real, not fancied. The conflict of desire with the denial of parental authority and of the taboos of society; the conflict of the Old with the New; the conflict

## YOUTH ENCOUNTERS CONFLICT

of Age with Youth; the conflict of colliding personalities—these are as old as civilization. Men have tried to explain them, to reconcile them, to develop philosophies, systems of thought, and theories of life to reconcile and to assist in making adjustments to them. We are all seeking a perfect adjustment between our inner strivings and their gratification in the world about us. We seek to sublimate desire to conform to the mandates of society, to reconcile fact with fact. The mysteries of the universe and our relationship to them have ever baffled and puzzled man. All our lives we are in the process of accommodating our changed and unchanged selves to our changed and unchanged surroundings.

The problem of every intelligent individual has been and still is: How can one achieve self-realization and social integration? How can his functioning be integrated with the customs and ideals of the race? This question confronts him regardless of whether he desires to live life on a higher or a lower level than that of his social inheritance.



## YOUTH IN QUEST

The problem of the youth of today is essentially the same as the problem of youth of every generation. It involves the process of finding one's self and place in the scheme of things. It is not simply a matter of adjustment, but means rather a discovery of what one's individual contribution is to be. Youth is not content simply to conform with life as he finds it. He is interested in making life over, to some extent, in terms of his own ideals.

### WHAT DO YOU THINK?

1. How do you explain the conflict between natural desires and social taboos?

2. Do you think conflict between Youth and Age is necessary?

3. How would you meet conflict? By deception? By ignoring it? By adjustment? Which method requires the greatest capacity for social living?

4. Is conflict a stimulating tonic or is it irritating to you?

5. Why did a half-drunk crowd leave a

## YOUTH ENCOUNTERS CONFLICT

dance hall promptly when "Home, Sweet Home" was played?

6. What other types of conflict besides those cited have you observed?

7. What is the best attitude to take toward criticism?

8. What method would you suggest in meeting conflict without destructive antagonism?

9. Ask some one of experience in whom you have confidence to give instances of the type of conflict they have most frequently met. Do you meet the same type?

10. Diagnose a conflict you have experienced or observed between parent and child, between personalities of different opinions, or between a conservative and a liberal. See whether you can analyze its causes, describe the procedure, and evaluate the results.

11. A college senior from a conservative church and family finds his views concerning God, the production of sacred literature, and the development of doctrinal beliefs greatly changed from what they were when he entered college. Should he tell his parents who, unable

## YOUTH IN QUEST

to appreciate his viewpoint, would be greatly distressed over his spiritual condition? Should he risk being called a heretic by discussing his views with his minister or with members of his church? Or should he by all means avoid a clash of opinion?

12. The young people in a given community are divided sharply into two groups. In the first a general high intelligence and broad interest in world affairs prevail. Smoking and drinking in moderation are not tabooed. The second group is of lower general intelligence and more restricted interests. Outwardly its members observe the traditionally more approved social customs; when by themselves they indulge in "petting" and in common and trifling conversation. With which group would you affiliate?

13. Is it right to "give in" without "giving up"? Is this cowardly or discreet? Does social living always demand adaptation? Can the more favored often afford to make the accommodation a conflict situation demands?

## YOUTH ENCOUNTERS CONFLICT

14. Must reforms always be radical? Violent?

### YOU MIGHT LIKE TO READ THESE

Durant, Will, *The Story of Philosophy*. Simon and Schuster, 1926.

Jamison, D. H., *Youth's Tragedy and Triumph*, Pi Press, 1926.

Van Waters, Miriam, *Youth in Conflict*, New Republic, 1926.

## YOUTH RESPONDS TO CONFLICT

As one reads the story of man's achievements in the past and observes present typical responses to the sense of conflict, he observes that several characteristic attitudes have been exhibited. First, there is the confused attitude of those who are conscious that something is wrong—but what? They are driftwood—flotsam—unmoral rather than moral or immoral. Their destination is entirely problematic. If they are caught up in a “nice” quiet stream, they may be delivered to a “nice” quiet haven without any great credit to themselves. Or, if they be caught up in a Niagara, they will be carried over the falls into the whirlpool below without any very great self-responsibility for their misfortune. There are many people who are driftwood, lost without any power to find themselves. We find them in the dens of vice;

## YOUTH RESPONDS TO CONFLICT

we find them in the churches. We find them in houses of ill-fame; we find them as mothers. We find them as tramps; we find them niched into systems of industry and in institutions. They may say, "Present and past my heritage," but not the remainder of these lines, "the future is under my control. Whatever be my name or sign, I am a master soul." They are blown about, tossed, and played for another's gain. They are truly slaves and chattels and know it not. One is made to ask, "Must it be so because they have not the ability to do otherwise, or is their environment at fault?"

A member of this same group may sense conflict very really. But not caring, or being too lazy to do any constructive thinking himself, he lets others do all his thinking for him and takes the results of their thinking without question. The spoon is placed to his mouth, and he swallows. He ties himself up to some leader, cult, or organization. He becomes a devotee because it seems the easiest way out. He is common fodder for cults and oftentimes for too ambitious leaders. He has been given some



## YOUTH IN QUEST

formula and starts out as an apostle for that particular brand of religion, morals, or what not. We find him on the street corner proclaiming some outworn doctrine or some radical, irrational belief. We find him in the church or in places of business doggedly doing what he is told to do.

A railroad company sent out from its offices a representative to interview the old man who had worked for the road for so many years and to recompense him for his faithfulness. On being questioned the old man said, "Yes, sir, I have come out here to the yards every day for thirty-five years and tapped these wheels." The representative looked at him with genuine personal admiration and said, "That is marvelous faithfulness." Then he asked, "But, Uncle, why do you tap the wheels with your hammer?" Instantly a look of disgust came over the old man's face with the thought that anybody should bother to ask such a question. Then he answered truthfully, "I don't know."

## YOUTH RESPONDS TO CONFLICT

He could have been the solo singer of the number, "Ours not to reason why; ours but to do and die." A propagandist appeals to this group. A politician may get himself elected on almost any platform—and regardless of his personal record—if he knows enough of crowd psychology to manipulate this group. Yes, with sufficient herding of this mass, we might even have another war as useless as the last!

Next is the attitude of the blind dogmatist who makes an attempt to eliminate conflict by coercion. If he is confronted with an idea which causes pain or crosses an idea he already holds, he condemns it as untruth and as not valid. He develops antagonisms, antipathies, and enmities. He applies the same attitude toward personalities who attempt to thwart his plans or disturb his thinking. He operates by means of threats, blame, contempt, ridicule. All of these methods he uses against the personality that opposes him. If a parent, he uses his superior position and strength to compel unreasoned submission and obedience; if a theologian, he threatens with trial as a heretic

## YOUTH IN QUEST

and with excommunication; if an employer, he threatens the "bread and butter" of the offending party; if a heavy stockholder, he threatens to withdraw his money. He is found in the home or in the underworld, where he totes a gun; in the business corporation or in the chair of authority in religious institutions; he sits on school boards and boards of directors. Wherever he is found with any power, personalities are crushed, creative thinking is stifled, progressive movements are killed in their incipiency; there stagnation, discontent, intense hatreds, crushed spirits, are found.

Another characteristic response to this sense of conflict is cynicism. The cynic is nearly always an individual of keen insight, usually above the average in intelligence. As he recognizes the discrepancies between theory and practice, between professions and techniques of living; as he observes the conflict between natural desires and taboos; as he sees the seeming failure of the honest and the success of the dishonest; as he notes how many hang on to worn-out creeds and beliefs, and the gull-

## YOUTH RESPONDS TO CONFLICT

ibility of the populace, he gets a set of mind that causes him to feel superior and blasé. He forms the habit of looking for what is wrong rather than of seeing life whole. He becomes analytic without being synthetic. He is like a diagnostician—always looking for pus sacs. He usually becomes sour, indulges in smart sayings and clever use of puns. His judgments become warped and he is finally unable to render a fair judgment.

A group of young people were discussing a problem in which they were all interested. Differences of opinion were expressed, but it was clearly an exchange of opinions and nothing more. A member of the group, observing a young man approaching, turned and said, "Let's change the subject. Here comes ——." Another remarked, "Yes, he'd settle it all for us in a minute, he thinks he's so superior." A more thoughtful individual in the group remarked, "—— —— is bright, but he's a cynic. He thinks nothing's right and that nobody but himself can fix it."

## YOUTH IN QUEST

We find the cynic in the "Bug Club" and the "Dill Pickle Club" and in religious conferences; in the corner grocery and on the church board; with a council of hoboes and on the college faculty. He is both stimulating and stifling; he is both an asset and a liability; he is respected and joked about. Whatever he says is always taken with a grain of salt. There is a little squib that expresses a warning to the cynic:

*"It's a good thing to remember,*

*But a better thing to do.*

*It's better to belong to the construction gang*

*Than to join the wrecking crew."*

Sometimes the cynics, not caring for the name "cynic," call themselves "the intelligentsia," declaring that because of their superiority they are not amenable to the same restraints as the rest of the human family. They express their cynicism toward the seeming failure of marriage by declaring their belief in free love; their resentment against un-



## YOUTH RESPONDS TO CONFLICT

reasoned taboos by declaring their freedom to do whatever brings them pleasure. The writer has no objection to an honest inquiry into all human relations, neither is she making a defense for things as they are; but she does resent the cynical and blasé attitude that characterizes many of our modern self-styled intelligentsia.

Quite as disastrous and distasteful is the response of the blind optimist. He believes that everything is "lovely," that evil does not exist. He tries to escape conflict by denying its existence. He says that evil and unhappiness are not in the world.

A friend of the writer had built up such a blindly optimistic philosophy of life. One evening during the World War we sat by the fire-side discussing her theory of life. The whole conversation had been kept impersonal, she declaring that evil did not exist; that God created the world; that God is love; that God is everywhere and that therefore there was nothing of this conflict between good and evil.



## YOUTH IN QUEST

Finally, feeling a degree of exasperation, the writer said, "Nevertheless, while you and I sit here in the comfort of our fireside, protected and safe, your brother and my brother (each of us had a brother overseas) are in the midst of this conflict; they may be on the battlefield tonight, possibly wounded, possibly prisoners in the enemy's hands—all because of this awful conflict. Something is wrong in the world somewhere—or these things would not be." A look came into my friend's face that I had not seen there before. There was no longer tranquillity and composure, but pain and anger. She arose quickly and said, "You are my friend, but tonight you are my enemy. I am struggling, struggling to hold on to my idealism but you are trying to take it away from me."

This young woman was really a very delightful and helpful friend. She loved beauty, harmony, serenity, and hated unloveliness, chaos, conflict. Her belief was a defense. Rather than try to reconcile, to change, ugliness to beauty,

## YOUTH RESPONDS TO CONFLICT

conflict to harmony, chaos to order, she denied the existence of the unlovely in order to keep the lovely.

Everything is not right with the world. Many children are hungry, cold, and unprotected. Many heads of families are not receiving a living wage. Many are fighting a losing battle through no fault of their own. Potentialities are never fully realized and personalities are stifled because of a faulty educational system. There is much in the world that needs righting. Such a philosophy of life, as held by these unreasoning optimists, is stifling, insipid, vapid. One finds them in the tea-rooms, in the churches, in the home surrounded by ease and comfort. One doesn't find them in the "Bug Club" or the "Dill Pickle Club." The writer once heard a lecturer say (she cannot remember the name or occasion), "I would rather be an intelligent pessimist than a gibbering idiot."

The fifth and most hopeful response to this sense of conflict is that of the Searcher after Truth. He does not court confusion, but

## YOUTH IN QUEST

battles against it. He refuses to become common fodder for leaders or organizations. He is not a blind follower; he refuses to swallow when the spoon is placed to his lips unless he knows what it contains. He knows there is much that is wrong with the world but sees much that commands respect and admiration. He refuses to become warped in his judgment. He does not refuse a thing simply because it is old, neither is he too eager to accept it because it is new. He wants the facts. To find out the facts he will sacrifice much. He will deny himself, crucify his ego, refuse his own inclinations, listen to his enemies, and sometimes turn a deaf ear even to the entreaties of friends.

A well-nigh brutal passion for truth may take possession of this searcher. One finds him in the libraries, studying the rise and fall of civilizations; in class-rooms, in lecture-rooms, in slums studying conditions of social well-being; in the science laboratories; in medical, psychological, and sociological clinics. He converses with the learned and the unlearned.

## YOUTH RESPONDS TO CONFLICT

He is never too proud to learn from the humblest sources. His mind is never too crowded to admit another fact. He forms his opinions with reservations and keeps an open mind for additional evidence and further information. He refuses to be dominated by tradition, custom, or social habits, if he sees another procedure that seems more rational. He is both a conformist and a non-conformist; an individualist and socially minded; conservative and liberal, but never dogmatic; an aristocrat and a democrat. He neither courts nor fears disillusionment. He reverently but honestly analyzes the most sacred emotions of life, searching for their causes and their results. He takes nothing for granted. He asks, "Who and what is God? How can I realize God? What is prayer, and what can I accomplish by prayer? What is human nature, its source and destiny? Why should I deny my natural impulses? What is this experience we call 'love' and how should it be expressed? Why are marriage and monogamy the best plans? Why is promiscuous sex indulgence wrong?

## YOUTH IN QUEST

Why are companionate and trial marriage socially undesirable?" These and many other disturbing questions he asks rather than accept uncritically his inherited views.

These searchers for truth have always been irritating to the traditionalists. Often their answers to these questions may be much the same as those of the ancients; but they become their own in a peculiar way. The pages of history are written full of their deeds and achievements. Some of them have lived in prisons, drunk the hemlock, burned at the stake, died on the cross, lost their jobs, been called heretics and radicals, because they dared to proclaim their discoveries. Like Olive Schreiner's *Hunter* they persisted, conscious that they would never discover the whole truth but willing to give all if they might capture but one white feather of truth, blaze the trail a little higher, and point the way to those who were younger and more able to climb on, saying, "This is only a nugget of the truth; there is much more that the world needs to know." Men have always died for what seemed in-



## YOUTH RESPONDS TO CONFLICT

novations to the established order. Reforms and advances in civilizations have never come from the entrenched interests, but always from the outside.

At the present time there seems to be a unified questioning on the part of the serious-minded youth concerning a great many traditional beliefs and conventionalities. This tendency has been aggravated and carried to extremes because of the refusal of the older generation to examine and justify its own positions. Along with this quite normal questioning, youth have probably thought and said a good many things which their more mature judgment will hardly approve. Perhaps the rebellion of youth—probably all the time more apparent than real—has been conditioned by the attitude of their elders. It seems even more clear to some mature observers that in America the so-called “revolt of youth” has been colored by the semi-adolescent, semi-adult leadership which swept into power by dint of herding groups of youth whose natural questionings of the established order were



## YOUTH IN QUEST

somewhat accentuated by conditions attendant upon our recovery from the war régime.

However that may all be, it is now increasingly apparent that the term "revolt" falls far short of expressing youth's position. Our youth are of the same breed as their elders. That is, they have just as great natural capacity for honesty, for morality, for idealism, for faith, as did the present adults. Their problems are at heart much the same as were ours. For the questions of youth of all ages have clustered around virtually the same areas of experience: first, human nature—the mystery of the physical and its control, and self-realization; second, social relationships and social realization; third, the nature of God and spiritual realization.

### WHAT DO YOU THINK?

1. To which group do you honestly think you belong: drifters, blind dogmatists, cynics, unreasoning optimists, or searchers after truth?

## YOUTH RESPONDS TO CONFLICT

2. To which group do most of the young people you know belong?

3. To which group must we look for solution of most of our problems?

4. Do you think parents should force their children to obey? Give reasons for your answer.

5. Do you think a college faculty should compel students to take certain courses? Give reasons for your answer.

6. To which courses do you give most spontaneous response, required or elective courses?

7. Is youth in a state of rebellion or has this been exaggerated?

8. Does religion assist in developing a right attitude toward conflict?

9. Select an incident in the life of Jesus that gives evidence of his attitude toward conflict.

10. Do you think it possible to keep the Golden Rule?

11. What has Christianity contributed toward freedom of thought? What light has it given to searchers for truth?

## YOUTH IN QUEST

YOU MIGHT LIKE TO READ THESE

Friend, N. E., *S. O. S. Call of Youth*, Murray Press, 1923.

Harper, W. A., *Youth and Truth*, Century, 1927.

Wells, G. R. M., *Youth and the Open Door*, Dutton, 1922.

## II

# YOUTH SEEKING SELF- REALIZATION



## YOUTH SEEKING SELF- REALIZATION

*To thine own self be true,  
And it must follow, as the night the day,  
Thou canst not then be false to any man.*

—SHAKESPEARE

The achievement of a selfhood is one of the most subtly intricate and yet one of the most important tasks of an individual. In the past, not too much has been said about self-sacrifice but too little about a self to sacrifice. One of the tragedies of human experience is to witness an individual who has excellent motivation and is eager to give of himself but who, alas! hasn't a desirable self to give.

By selfhood is meant an inner control, an inner reserve, an inner strength that determines one's conduct, that directs one's course, yes, that may in time change one's environ-



## YOUTH IN QUEST

ment. There is a real need in this world of conflict and important choices to have a strength of selfhood that can both resist and accept; that can stand alone if it must or take its place in the group; that can say, "No, thank you," with charming and inoffensive dignity when conscience dictates, or accept without pomp and show; as Lindbergh, for example, with a smile that wins the world, can turn his glass upside down when offered wine, yet refuse to be made to appear an insipid fool. Such a selfhood will keep its poise amidst flattering praise or scathing criticism. It gathers momentum and increases in beauty and charm with the years; it gives enrichment and beautifies all it touches; it keeps its glow after gray hairs, wrinkles, stooped shoulders, a halting step, dimmed eyes, indistinct hearing, and a faltering voice have come. It must have been such a selfhood which the poet had in mind when he wrote:

*"Build me straight, O worthy Master!  
Staunch and strong, a goodly vessel,*

## YOUTH SEEKING SELF-REALIZATION

*That shall laugh at all disaster*

*And with wave and whirlwind wrestle!"*

The achievement of such a selfhood is the desire of every normal individual, but the technique of its achievement presents some difficult problems. If one gives himself to the task too consciously, he is likely to become introspective or self centered—which defeats his very purpose. Granted, however, that to forget oneself is in general a very desirable thing, there are certain matters to which one may give conscious attention with profit.

## PHYSICAL FUNCTIONING AND SELF- REALIZATION

Physical realization has its true place in the scheme of things. Much of our previous religious training has made the physical and the spiritual enemies of each other. This dualism sent the Greek ascetic to the Orphic brotherhoods, there to deny the flesh in order to cultivate the spirit; it caused the devout Christian

## YOUTH IN QUEST

of earlier centuries to seek out the monastery, to sleep on spikes, to wear hairy cloth next to his body, to live on meager food, to deny all his deep-seated physical desires, that he might become spiritually minded. Actually he did not change human nature by this process; neither was he able intelligently to sublimate its demands. Rather he prostituted his normal human desires. Youth should understand the beautiful and mystic place of the senses in human life; that bodies and souls are not enemies, but mates, on the highway of life; that the modern sin is to allow the body to function without the soul; but that this sin is no more calamitous in its results than the sin of allowing the soul to function without the body. The former will eventually make beasts; the latter, fanatics. Both are disastrous to civilization.

The physical is the only setting one has for the spiritual. If the physical be inadequate, unfortunate, or unattractive, an individual is hampered. So thoroughly have some thought the physical an enemy to the spiritual that, in

## YOUTH SEEKING SELF-REALIZATION

writing concerning great characters, it has been thought necessary to present them as physically homely and unattractive. Thus Paul is made an insignificant, scrawny, near-sighted, unattractive individual. Abraham Lincoln is pictured as a raw-boned, awkward, ungainly, crude, untidy, and brusque-mannered person. The crippled condition of Isaac Watts has been emphasized. One hears the expression, "Beauty and brains are never mates." It has seemed necessary to a certain type of mind to so picture a dynamic personality as to make him physically unattractive or even repulsive.

It is true that oftentimes such physical handicaps as these have spurred individuals on to obtain what should compensate them for such physical defects. But because this has been true in unique or unusual cases, it does not necessarily follow that it is the general rule. Actually, great numbers of men and women are seriously limited by their inborn and acquired disabilities. Great numbers also seriously limit all their possibilities of accom-

## YOUTH IN QUEST

plishment by refusing to recognize the importance of the physical basis of all life's functioning.

"The motive of life is to function." To function means to do the things one is fitted to do. But to function just for the sake of functioning is entirely below the level of man. This functioning to be successful must adjust itself to its surroundings, both physical and social. Nor is the functioning personality the body functioning alone; it is rather the whole personality that is involved. Only the successful functioning of this whole personality can bring complete self-realization. Satisfaction, therefore, of any one of the physical hungers must involve the whole personality, if it is to assist in the achievement of an expanded personality.

At the present time there is much being said concerning the expression of the sex urge. Because this seems to be a point of conflict requiring so many safeguards and because of its far-reaching implications, this physical function may be discussed as an example. Satisfy-

## YOUTH SEEKING SELF-REALIZATION

ing and successful sex functioning must involve and express the full personality. It should be borne in mind that, before the individual reaches sexual maturity, he has linked up with sex ideas a whole host of subtle values, tastes, approvals, disapprovals, fears, hopes, and aspirations. Sexual functioning which violates the personality's acquired convictions as to what is decent, beautiful, sacred, and honorable will produce a mental conflict which may be more painful than any suffering from repression could possibly be. When a boy and girl indulge in promiscuous petting and close embracing, if it violates what he has come to believe is lovely and holy, then the emotion generated may serve to link up that girl in the boy's mind with disgust, revulsion, and loathing.

A young man had ideals, but was young and uninformed. He was associating with a young woman and they seemed to be devoted to each other. At one time there was yielding of both to sex temptation. The young man



## YOUTH IN QUEST

suffered subsequently a distinct emotional shock and developed a real loathing for the young woman. During an interview with an adult to whom he had brought his problem he said, "I'm a cad, I know it! I'm sorry that — feels so deeply hurt because of my attitude. I'm no better than she, but the very sight of her makes me sick. I see in her now everything a girl should not be."

Fully as deep as the need for physical expression is the need for social approval. Giving way to unconventional behavior is likely to lead to an agonizing mental conflict and may result in an inferiority complex.

A young woman of intelligence and some maturity had been reading unconventional literature concerning sex expression. She came to believe that sex expression was necessary to a fully expanded personality. The young man with whom she was going believed much as she did. They came to discuss it together and finally agreed that such a relationship be-

## YOUTH SEEKING SELF-REALIZATION

tween them would be a beautiful and holy experience. After this decision, though they had not indulged, a strain developed—they did not seem to have the same comradeship. Each had unexpectedly felt disappointment in the other. They discovered that this experience they had discussed would not be an isolated one but would be most vitally linked up with other areas of their lives and that their conduct here must needs harmonize with their ideals and evaluation of their conduct in other areas of their experience.

It is practically impossible to conceal completely one's personal conduct from his associates. Even if concealment is fairly successful, one is aware that the kind of functioning in which he is indulging is disapproved, and such knowledge brings the keenest kind of suffering.

A beautifully attractive young woman, one of whose real charms was her free, honest, frank expression, began associating with a

## YOUTH IN QUEST

young man who held extreme views concerning sex expression. He was quite free in stating his views, saying quite openly that he felt properly guarded sex expression brought enrichment to one's life. The young lady began to lose her straightforward expression and developed an abnormal shyness which was peculiarly foreign to her. An understanding individual approached her concerning the matter. After complete confidence had been established, the young woman told of her venture, not shielding herself nor blaming the young man. But she said quite frankly, "I began to feel inferior, not worthy of my friends. While there are some satisfactions, the whole venture is not satisfying enough to compensate for the losses it brings."

Mere physical functioning cannot bring satisfaction and peace of mind except it be integrated with the urgent needs so closely allied with it in the personality. There is need to express one's ideals and esthetic tastes; there is the imperative craving for social ap-

## YOUTH SEEKING SELF-REALIZATION

proval. When any type of physical expression violates one's sense of honor and ideals it results not in an expansion of personality but rather in a disintegration of personality. It is only as the whole personality functions harmoniously that an expanded personality can result.

## NEW EXPERIENCES AND SELF-REALIZATION

There is inborn desire for new experiences. It seems to be true that one's development can be determined in terms of the number and variety of his experiences and of his characteristic reactions to them. A child gratifies this inherent desire by flights of fancy and by the exercise of an active imagination. When older, his imagination takes flight into the world of books, of literature. He infuses the characters he finds there with his own personal emotions. No situation arises that he does not immediately place himself in it and imaginatively live there actively. He is continually having imaginary experiences.

## YOUTH IN QUEST

A girl whose mother had died in her infancy felt this loss most keenly as she grew older. As she observed the rare intimacy between her chum and her mother it seemed that her own loss was unbearable. After she entered college she formed the habit of writing her own imaginary mother a letter when she particularly felt the need of maternal comfort and advice. She said, "While I am writing the letter all thought of make-believe is entirely swept from my mind, I am actually writing a letter to her. But after the letter is completed and I put it away, reality forces itself upon me—but I feel better. I have had the experience for a little time of being 'mothered.' "

There may be many ways of explaining this case. The important fact for our discussion is that, when a normal experience which the self felt necessary for its development was denied the girl, she used the device of imaginary experience to compensate for its loss. It never seemed to harm the girl, although she kept up the practice until she loved a young

## YOUTH SEEKING SELF-REALIZATION

man and became engaged to him. The question arises, however, whether there could not have been discovered some other more normal method to compensate for her loss, such, for instance, as finding an understanding motherly woman in whom she could have confided and who would have given her something of that maternal attention she craved.

The great task, in such a case, is to keep a bond between one's imaginary experiences and real achievements. One's imagination may be a spur to actual realization or may cause him to lead a dreamy, indolent life.

A young woman of more than average mental ability had lived in an environment that did not furnish her satisfactory experiences. She formed the habit of securing these satisfactions in imaginary experiences. At first these experiences were shared with no one. Finally, she began to speak of them to her friends as being actual, real. She gradually developed a carelessness about her person which was actually offensive. There was in-



## YOUTH IN QUEST

creasing indolence concerning her school work, which was very baffling to her instructors because of her evidenced mental ability. The less attractive she became, the fewer satisfying social experiences she had. This caused her to compensate herself more and more with imaginary experiences. Young men shunned her; she began telling of having men friends outside of her own social group. These were always superior and greatly devoted to her, expressing always their appreciation of her superior mental ability. They liked her much better because she was not like other girls. Eventually, she began telling a story of being vehemently courted by a very superior young man, describing him in glowing terms, but expressing a very discriminating indecision concerning him because of his different religious faith and because of his unconventional standard of morals. The story grew complicated and more intense in dramatic interest. The developing legend failing to harmonize at certain points, it finally excited the suspicion of an individual who began to diagnose the situ-

## YOUTH SEEKING SELF-REALIZATION

ation. When her confidence had been won, the girl told a most pathetic story, revealing that this and many other of her professed experiences were pure fiction. She was helped to see that she was defeating her very purpose, that she was disintegrating her personality rather than expanding it. She came to see that the experiences she craved must be intelligently sought after and that this required a technique. Immediately there was a pronounced improvement in her personal appearance; her physical movements became more alert; her social usage improved. As she put it, "I am actually living for the first time!"

There comes a time when experiences must be real and when a technique of achievement must be evolved. This young woman, to secure satisfying social experiences with young men, for example, needed to be clean and attractive physically, charming socially. Already she had a certain mental alertness that recommended her.

Many times individuals who are otherwise

## YOUTH IN QUEST

moral, because of an impoverished environment or because of some other handicap, have built up around themselves a whole world of fiction, which does not result in an expanded personality. Ideas must be linked up with actual experience if they are really to assist in personality development. Having recognized that he cannot obtain the ideal world which he has adapted to his purposes, the victim of fantasy builds up an imaginary world in which he attains, in imaginary form, the opportunities to function which his real world has denied him. It is difficult to draw the line where the wholesome imaginative function shades off into disintegrating fantasy. But it seems safe to assume that, if imagination does not bring released energy, or an added spur for actual achievement, it cannot be trusted to result in self-realization. Day-dreams are useful only when they serve as a laboratory where we realize our ideals before we try them on the sterner realities of brick and mortar.

A young man had been chosen to represent

## YOUTH SEEKING SELF-REALIZATION

the youth of his community on a certain important program. He gave his best thought and attention to preparing a good speech. Then came the task of working on delivery. After rehearsing it a number of times by himself, he sought the assistance of one who knew something of the art of speech. As he stepped upon the platform for rehearsal—before him nothing but empty seats with one lone person sitting there—his whole being electrified, his voice inclusive of a throng, he spoke with clarity, with joyous consciousness of an audience. After his conclusion he actually bowed a number of times in response to the imagined applause of the audience. When the individual who had been invited to hear him approached to suggest a few minor improvements, she was amazed to hear him say, “Thank you, Doctor——[a distinguished man who was to be the chairman of the evening]. I appreciate that, but of course—” He came to himself, looked much embarrassed—the listener’s criticism was forgotten, so conscious was the critic that she stood in the holy sanctuary of a lad’s dreams.

## YOUTH IN QUEST

She simply said, "You are going to represent our young people splendidly and I'm sure Doctor —— will appreciate it." That night the young man realized his dream.

One naturally tends often to depreciate his immediate experiences, not to enter into them fully and with zest. He is likely to feel that some other locality, other situations, other people, other experiences, would bring to him greater self-realization. Just the fact of being exposed to an experience—however rich its possibilities—does not guarantee an expanded self. The fact is that one meets personalities who have had unusual opportunities for rich and varied experiences yet who are dwarfed, disgruntled, unlovely, and not desirable members of any social group.

In order that experience may contribute to an enriched personality one has to live in his situation actively. It is not being acted upon that brings personality values by the experience route. It is acting in a situation that

## YOUTH SEEKING SELF-REALIZATION

brings satisfaction. A teacher once said, "The way for one to have a good time at a party is to sit on the edge of his chair." Participation is the only way to secure value from experience. And experience to be of greatest profit must be shared. This brings enrichment to other personalities also.

### WHAT DO YOU THINK?

1. Compare these two statements:

- a) "Happiness is not the chief end of life, but rather achievement."
- b) "Happiness is the chief end of life."

Which in your thinking is more nearly true? Can they both be true? Are they thoroughly contradictory?

2. What do you think of this statement?

"The great motive of most men is to get the greatest amount of satisfaction with the least effort."

3. What do you mean when you say, "That



## YOUTH IN QUEST

person is *real*”? What do you mean by self-realization?

4. How do you define personality? Do you think those who express physical urges apart from their ideals can secure self-realization? Why?

5. Is there anything wrong with this statement:

“Eat, drink, and be merry for tomorrow you may die”?

6. What, in your opinion, ought the attitude of a healthy mind to be toward imaginary experiences?

7. Can one control his imagination and keep it in line with his ideals? If he does not, do you think the effects on himself are as disastrous as if he actually gave expression?

8. Explain in your own language this statement:

“As a man thinketh in his heart, so is he.”

Is it possible for one to have his thought life on a higher level than his actual conduct?

9. How do you compare the “proxy” ex-

## YOUTH SEEKING SELF-REALIZATION

perience one gets in reading or seeing or acting a play with actual experience?

10. If one lives in a barren environment which does not give him needful and satisfactory experiences, what would you advise him to do?

## LEADERSHIP AND SELF- REALIZATION

What lad at some time in his experience has not seen himself leading a great parade, with every one saying, "Lead on; we do not question. All we ask is to see you as our leader?" Or what girl has not seen herself stepping into a room and every one immediately looking in her direction, a few favored ones stepping forward and speaking with deference, her equals giving evidence of rare intimacy, the others saying in whispered tones, "There comes ——"? Young men have seen themselves speaking in groups of business men who listen with confidence and call the speaker an authority; or being quoted as saying thus and so, the speaker's authority being accepted without question; or as standing before a great throng, each individual hanging breathlessly upon every word the speaker utters.

## LEADERSHIP AND SELF-REALIZATION

No one would deny that such leadership, if honestly achieved and morally used, brings a rare enrichment of personality and gratifying self-realization. But here again one encounters that baffling law of integration, namely, that the whole personality must function in the acquisition of such leadership. One cannot violate his own sense of honor nor ignore his ideals in securing his leadership, if he expects a greater selfhood in return. If he does, the process may result in a dwarfed personality and finally develop a *Bottom* (of "A Midsummer Night's Dream" fame), a braying ass who finally becomes an offense to his friends and a gibbering idiot to the less sympathetic. One has but to consider such a spectacle to be thoroughly repulsed and fully persuaded that such an end is not his desired goal.

A young lady very much coveted a certain office which carried with it much honor and social recognition. She violated her sense of honor and alienated the loyalty of some of her close friends in her campaign for the office.

## YOUTH IN QUEST

She was elected, seemingly with honor, and was having real opportunity for leadership. One of maturity and understanding knew her methods and knew also the high standards of the girl. This person watched her with much interest, wondering as to the outcome. The young woman came to this person, after a particular honor had been bestowed upon her because of her office, weeping hysterically and saying: "I'm a fraud. I can't go on with it. I crucified myself and my friends to get this office. It isn't worth it. I am mean and little."

An experience she coveted because she felt it would bring an enriched and expanded personality had actually resulted in the opposite. The experience was not integrated with other experiences of her life and did not express harmoniously her complete personality.

There seems to be a craving to set action patterns for others and thus to expand our functioning, not only in ourselves but in others as well. The desire for power, not only to control ourselves but to control others, is inborn.

## LEADERSHIP AND SELF-REALIZATION

If it be sought and expressed worthily, it results in personality development; but if expressed unworthily, it results in a limited self-hood. Some one has said, "To become the captain of one's own soul is surely to become the captain of some other's soul." One wonders whether it could not more worthily be put: He who has learned to captain his own soul can aid another to achieve the same result. It is not a particularly worthy thing to want to manipulate people simply for the purpose of exhibiting one's superiority over his fellows. If one be a true leader, his leadership brings release of power to those whom he leads—power to carry on a certain piece of work or to realize a worthy aim. He who has to cow a group in order to be in authority over them is not such a leader. He is rather a bully and can never hope for anything like satisfactory leadership experience or consequent self-realization. He who can understand the desires and ambitions of a group and so integrate their desires and ambitions, organizing them around a certain cause, as to bring that cause to realization with-



## YOUTH IN QUEST

out the sacrifice of his own self-respect or that of any member of his group, finding not as his only result the accomplishment of a social task but that he and the participating members of his group have an enriched life because of their common effort—that one is a true leader.

### WHAT DO YOU THINK?

1. Discuss these various ways of securing leadership: social position, the possession of wealth, political intrigue, real ability. Of what other means of securing leadership can you think?

2. What is the best method of developing leadership in yourself?

3. What evidence do we have that Jesus was a great leader? Would Jesus be a great leader today if he used the same technique he employed in his day? Give a reason for your answer.

4. Compare Jesus with Napoleon. With Luther. With Gandhi. With Lincoln. In what

## LEADERSHIP AND SELF-REALIZATION

ways is he like them? How does he differ from them?

5. Is the desire for leadership in any sense an expression of the desire to manipulate? Or is it more social in its import?

6. What are the temptations of successful leaders? How can a leader resist these temptations?

7. Is there anything wrong in this statement?

“Leaders are not good followers. If they had received satisfaction in following they would never have sought leadership.”

8. What should a person do if he honestly thinks he cannot keep his ideals and secure satisfactory leadership in this situation? How would you suggest that he secure satisfactory compensation?

## RECOGNITION AND SELF- REALIZATION

The desire for recognition is a deep-seated one in human nature. A child smiles and puts forth every effort to please when praised. This release of his energy gives him a keen and pleasurable sense of self-awareness. All have felt the release of energy when approval has been expressed. Or, when denied, there has been experienced the pang of denied recognition with its resulting defense attitude or the feeling of inferiority or that inordinate desire for recognition which uses immoral methods to secure it.

Recognition seems to be necessary to personality development and is valued as an index of success. An individual is likely to check up at frequent intervals on his own success by finding out, in more or less subtle ways, whether people approve of his functioning. He

## RECOGNITION AND SELF-REALIZATION

feels that success may be measured in terms of attention or approval. Recognition brings joy and satisfaction, but here again in securing it one must be true to his own standards.

Both girls and boys upon entering a new locality, in order to get immediate recognition, will often exaggerate their family's standing and prestige, speak of their favored home environment, or refer to their superior social connections. They do this not because they are basically dishonest, but because their desire for recognition exceeds their regard for honesty and thus leads them into deception.

A young woman going away to college coached her mother, two aunts, and some other friends to write to her every day and to see that a few telegrams were sent her, saying, "One's importance, you know, in a new place is judged by the amount of mail she gets."

This seems on the face of it a foolish procedure. But it was simply a deceptive method to

## YOUTH IN QUEST

satisfy a normal craving for an experience that seemed to the girl to be necessary.

A young man had not received satisfying recognition in a situation in which he found himself. He invented a tragedy, of which he was the chief figure, and told it to a group of his fellows, who immediately responded sympathetically. For a number of days he was given much attention by the boys. Adults heard of it and gave him many expressions of paternal and maternal sympathy. He soon found, however, that continued recognition must depend upon something more tangible than sympathy based on a single episode in one's life. He shortly found himself no longer the center of attraction. It was then that he recognized the foolishness of his method. This in turn brought an increased inferiority feeling. An individual who had had doubts about the truth of his story courted the young man's confidence. It was not long until the whole pitiful story was revealed. The young man was helped to see that he had assets which would give him

## RECOGNITION AND SELF-REALIZATION

recognition if properly put to work and was helped to realize on them. He finally received a normal degree of recognition because of his actual powers finding an outlet in normal social functioning.

Not infrequently one meets people who dramatize themselves to gain recognition. They exaggerate their difficulties; or they are the victims of some underhanded plot to injure them; or it may be an unusual malady of which they are the victims; or they may experience unusual dilemmas.

A young lady had an abnormal desire to be the continued center of attraction. She was naturally pleasing and had talents which presented her favorably to the public. She had "fainting spells" which baffled her dean and the physician. There seemed to be no irregular physical functioning that would produce such a condition and she always recovered very quickly. It was later discovered that these "spells" invariably came when she seemed not



## YOUTH IN QUEST

to be the center of attention in her groups or after she felt herself neglected. She was told frankly the cause of her "fainting spells" and never had another during the remaining two years she was observed.

The whole matter of personal adornment seems to be at least partially based on this desire for recognition. Many young people seem to feel that beautiful or unusual clothes will bring them the recognition they so much crave. Clothes are important; dress may recommend one or leave an unfavorable impression. But to depend too much upon one's adornment is to be frightfully disappointed. Clothes do not make a personality; they should form the proper setting for a personality. They assist in self-realization only in so far as they contribute to one's sense of comfort, and give one a pleasing exterior which brings approval of others.

Both men and women often become careless of their dress if their positions and abilities give to them rich and satisfying recognition.

## RECOGNITION AND SELF-REALIZATION

On the other hand, one who does not have such satisfying experiences is frequently vain or ornate in his manner of dress. It is important to keep a proper balance. Serious and intelligent consideration must be given to one's dress; but when attention to dress becomes the end of life it is a malady and needs to be treated as such.

It is true that one feels self-conscious and inferior if he is aware that his clothes make him appear shoddy or passé; it is equally true that one who spends most of his money and most of his waking moments on clothes is likely to become a well-dressed "dummy" rather than a well-rounded functioning personality dressed in pleasing garments. When to be known as the "best-dressed man" or "best-dressed woman" is the only recognition one has it is a pitiful and cheap one. It is well to furnish thought and action patterns that lead to better thinking and living as well as to furnish style patterns that lead to better dressing.

It is well to learn to evaluate one's recognition—is it based upon real value? Recognition

## YOUTH IN QUEST

is so sweet, it is easy not to discriminate between worthy and unworthy expressions of it. One may receive recognition because he has money or social position; or because he has relationships with people of authority; or it may be prompted by sympathy; or he may have captured the imaginations of people for the moment; or he may quite accidentally have accomplished a daring feat, not because of any superiority of his own. Such recognitions are usually short-lived and leave nothing behind except pitiful disillusionment and bitterness of soul.

Recognition that brings lasting satisfaction must be based upon genuine worth and honest accomplishments. They may not be spectacular but they are genuine and will bear inspection. It usually is a growing experience. When one has laid the foundation for such recognitions he has paid the price in preparation, and its attendant discipline has brought poise and stability which help him to keep his balance when medals of honor are pinned upon him. Lindbergh is a striking example. We love his

## RECOGNITION AND SELF-REALIZATION

sense, his genuine humility, his sense of values. Lindbergh could never strut; if he did he would not be Lindbergh.

If our methods of securing recognition are not integrated with our standards and ideals, they will fail to bring the self-realization which we expect from them. If approval and recognition be won by a ruthless, unsympathetic process, by disregarding the purposes and welfare of others, they will result in a dwarfed, mean, inconsequential self. But if there is an attempt to help others to achieve their best selves, to extend the scope of fellowship and good-will, recognition so secured will result in an enriched and more fully developed selfhood—a functioning personality which in action exemplifies social and moral ideals of the finest type.

It is clear that the best selfhood is not realized by continuously centering upon self-improvement. Self-realization comes from functioning socially—not merely bodily functioning, but functioning that includes the whole personality expressing ideals and moral

## YOUTH IN QUEST

standards. Such a view of self-realization dissolves the apparent paradox in the teaching, "He that loseth his life shall find it." For here we have the very secret of self-realization. He who can marshal his forces, who refuses to see himself alone, who can integrate his desires and hungers with his ideals and moral standards, who thinks of himself as at work among and with others until, in that functioning with others for their good, he finds himself so objectively interested that he forgets self—he will have come to the pinnacle of self-realization.

### WHAT DO YOU THINK?

1. Does every normal person have a desire for recognition? Just what is the satisfaction in receiving attention?

2. Is it possible or desirable to develop a philosophy of life that would enable one to be happy with only his own and a Supreme Being's approval of his conduct?

## RECOGNITION AND SELF-REALIZATION

3. Do you appreciate attention from people whom you consider your inferiors as much as that from your recognized superiors? How do you feel when your inferiors praise you? Why?

4. Do the following experiences make you feel inferior, resentful, or defensive?

a) When people "turn the other cheek."

b) When people "heap coals of fire on your head."

c) When people give a "soft answer" to your wrathful remark.

d) When people, knowing you are offended, are unusually attentive to you.

Why do you react to such responses in the manner you do? Do you have any reason to feel that other people react much as you do?

5. Why did Indians collect scalps? Why does a man carry his string of fish in a conspicuous place? Why does one exhibit his curios? Why do some people entertain celebrities and exhibit them to their friends?

6. What do you think is the satisfaction a person derives from adversely criticizing an-



## YOUTH IN QUEST

other? Why are most people less inclined to exaggerate others' strength than others' weakness? Do you think there is any self-defense here?

7. Evaluate this statement:

"Desire for recognition has been responsible for the activities of more reformers and radicals than any other motive."

Do you think this is a fair statement?

8. Does every one *eventually* get all the attention he merits? Is there an element of social chance involved here?

9. What principles do you use in discriminating between the more worthy and the less worthy recognitions you receive?

10. Do you trade in meaningless compliments? In unworthy criticism? What makes you do the thing you do?

11. What reasonable ideals may one establish for the gaining and giving of recognition?

12. If one honestly feels that he cannot keep his ideals and secure the recognition he deserves, what should he do?

## RECOGNITION AND SELF-REALIZATION

### YOU MIGHT LIKE TO READ THESE

Coffin, J. H., *Personality in the Making*, Houghton, 1920.

Fenton, N., *Self-Direction and Adjustment*, World Book Co., 1926.

Gray, A. H., *Men, Women, and God*, Doran, 1924.

Oman, John, *Grace and Personality*, Macmillan, 1926.

Prince, Morton, *Problems of Personality*, Harcourt, 1925.

Tralle, H. E., *Psychology of Leadership*, Century, 1925.



### III

## YOUTH SEEKING SOCIAL REALIZATION



## YOUTH SEEKING SOCIAL REALIZATION

It is almost impossible to separate, even for purposes of analysis, the problems of self-realization and social realization. For it is impossible to achieve one without the other. It is important to develop one's own personality; it is equally important for one to find his place in the general scheme of things.

One can never find happiness who seeks it only in terms of his own private desires and purposes. Happiness depends primarily upon relationships with other people. Success after all can be largely measured in terms of the organic union an individual has established between himself and his social environment.

By social relationships is meant the relationships existing between personalities. These relationships involve some of the most intricate and baffling problems of our existence. Since



## YOUTH IN QUEST

there is no real happiness that does not come as a result of successful solution of these problems, it is important that one study and understand something of the basic principles underlying successful social living.

## COERCION AND SOCIAL REALIZATION

The whole problem of social adjustment is primarily one of accommodation of an individual to other personalities in his social environment. Relationships between functioning personalities must be worked out by a series of adjustments of each to the others. An individual has a conception of a process or, as we commonly state it, he has an idea. In the actual realization of that process other personalities are involved and affected. In such a situation there are about three ordinary methods of acquiring one's ends. One, and the most primitive, is coercion or force. A person using this method would seek to attain his own ends by injuring, thwarting, crushing, or even ruthlessly destroying the other personality, or personalities, who obstructs his purposes.

## YOUTH IN QUEST

A young man desired to be pledged to a certain fraternity as it was the most exclusive one on his campus. The invitation was not forthcoming. His father had influence with a man who was a large giver to the college. This man in turn had influence with the administration of the institution. The fraternity needed the aid of the administration to put over its program. . . . The boy was invited to become a member.

A subtle method of coercion, more refined than that of the burglar who sticks a gun in the face of the individual who has something he desires and says, "Give me your money or I'll blow your brains out"; but this more refined method is, nevertheless, coercion. In the gaining of his ends this young man ignored the most basic principles of social living. He used the technique of the bandit rather than making his election a matter of honest social conquest which would have involved his own worthiness. Instead of working out a social

## COERCION AND REALIZATION

technique which would have brought him an enriched social self, he used a social relationship with moneyed powers as a weapon to get what he wanted by social coercion.

Two young men were candidates for the presidency of the student body of a certain college. One young man used fair means and was winning the confidence of the students. The other young man, seeing himself losing, cast about for devices. He knew an episode in which the first young man had figured during his freshman year but which had been kept quiet without practice of deception. This episode the first young man had regretted. He had afterward gone straight and was known among his fellow-students as honest, upright, and square. The second young man used this episode as a weapon against his opponent and won the election. Continuing to use his coercive methods on the student body to accomplish ends desired by himself and his "trusties," he was eventually asked to resign.

## YOUTH IN QUEST

This was coercion by crushing and destroying something of another personality. By it an individual won what seemed on the face of it a social victory. But like many victories thus won it did not yield lasting satisfaction. Not quite as primitive as the use of a club by the man who struck an opponent over the head if he chanced to stand in the way of his becoming the head of his tribe, it was quite as unworthy and gave evidence of as little social understanding. In a socially enlightened order it could not result in satisfactory social realization.

### WHAT DO YOU THINK?

1. What do you mean when you say "social realization"? How does your answer differ from your definition of self-realization? Can you have one without the other?

2. Is coercion ever necessary? If so, when? When would you say coercion ceases to be moral?

3. Did Jesus ever use coercion? Compare

## COERCION AND REALIZATION

Jesus' coercive methods with Napoleon's. Compare Mussolini with Gandhi in this respect. Can their different situations and positions account for their different methods?

4. What is the ultimate outcome of unjust coercion?

5. Is there a large enough number of sufficiently intelligent people in most situations to warrant a thoroughgoing coöperative program?

6. Are might, force, power, and authority always on the moral side of a question?

7. Why do you think that so many leaders in righteous and moral causes become so obsessed in "putting over a program" that they are finally organized into a "high pressure" institutional machine which crushes personalities, when the main objective of the program was originally personality development? Is such an outcome necessary?

8. When one finds himself coerced into doing that which he feels is unjust and yet which he is helpless to resist, which of the following is the most wholesome reaction?



## YOUTH IN QUEST

- a) Give in without giving up.
- b) Yield, become "common fodder" for the organization and develop an unmoral attitude.
- c) Become morose, defensive, and disgruntled.
- d) Indulge in self-pity.
- e) Become a disturbing radical.
- f) Develop a philosophical attitude that says, "I wish it were different. I can't do anything else now. I'll keep my self-respect. I'll give my best service; but I'll keep in mind my ideal—my goal."

## DECEPTION AND SOCIAL REALIZATION

Another method of attaining one's own ends in social conquest is by fraud. Fraud, like coercion, thwarts the purpose of other personalities but uses the more subtle method of deception rather than force. It is more deadly and cruel than coercion. The person who is coerced may know and resent it but the individual deceived does not know that he is being defrauded until after the injury is done.

The perpetrator of a fraud understands others' weaknesses, desires, needs, yearnings, and ambitions. He is able to deceive his associates because he understands them so well. One of his favored techniques is the use of his victims' antagonisms. Often individuals secure their own social ends by stirring up or inflaming race hatreds, national animosities, and religious controversies. Such deceivers have no de-

## YOUTH IN QUEST

cided convictions on religious problems, no definite interest in race hatreds or national relations. But they use the current interest of other people in them to secure their social, economic, or political support.

A man wanted to win the loyalty of a certain group for a certain so-called social project. This group was giving its loyalty to another individual who honestly opposed the project because it seemed to him an exploitation of his group's interest in order to help the first man to achieve selfish ends. He was succeeding in keeping his group intact and in resisting this exploitation. The first man, knowing the group's devotion to certain religious beliefs, told a few of its leaders that the man to whom they were giving their loyalty was a heretic of the rankest sort. He thus secured their support for his own selfish purposes.

This man, who himself cared nothing for theological beliefs, or at least had never given them much thought, used these people's devo-

## DECEPTION AND SOCIAL REALIZATION

tion to their religious belief to destroy their confidence in a man who really had their interests at heart and was successfully serving them.

There are people who feel that "the end justifies the means" and who use deception and fraud for the best ends imaginable. A child will forgive one who ties one end of the string to the loose tooth, the other to the knob of an open door, and then says, "When I run around the house three times, the tooth will fly out." But a normal adult resents such treatment because he feels that a more vital part of him has been injured than his tooth—his personality has been violated. The fraud practised and discovered has given a shock for which no amount of resulting good can atone. He may be quite glad that the tooth is gone, so to speak, but never again will he fully trust the individual who relieved him of it.

In *The Survey* (January 15, 1927, p. 501) is given a case that illustrates perfectly this method and its possible results:

## YOUTH IN QUEST

A social worker in a certain hospital was talking with a patient. The woman, a prostitute, maintained a stubborn silence concerning herself during all her illness. When her death was about to settle her score with one who had deceived her, she said: "I hate social workers. I trusted one once. She gypped me, and so now I leave them alone. If they treat me good I like them all right, only when they ask me questions they don't get nothing. I don't lie—not much—I just keep still. That makes them feel funnier than if I'd talk straight ahead a string of lies.

"You see it was this way. When I was seventeen, I wasn't so good, but I was still a greenhorn; I was in a strange town, and I was sick. I couldn't work and I had no place to go. So I heard of a social worker, and I went and asked her about a hospital to go to.

"She said, 'Yes, we have a good hospital where you can stay for nothing and have your treatments. They have movies once a week, and you will find other girls there for company.' So then she said she'd take me there.

## DECEPTION AND SOCIAL REALIZATION

"She took me all right—to the Detention Home. And they sent me to a convent. They had nothing on me either except my disease. And I had the money to pay for a hospital, too. I didn't tell nothing more about myself to the Detention Home or the convent either.

"What should she have done? Well, I guess I don't know. Maybe she thought she'd reform me or something. Tricking me like that was no way to do it. And I've worked in lots of towns since I got out of that place and I've learned lots worse things than I knew then. I played square that time. I laid all my cards on the table, and because they were dirty cards she played me dirty. So now when people ask me about my past, or anything, I just don't answer, or maybe I lie a little. Never again! I trusted once!"

One who practices fraud even for the most worthy ends learns sooner or later that, when he loses the confidence of individuals with whom he operates, he has lost the only vital



## YOUTH IN QUEST

basis upon which one may build successful social relationships.

A college young woman was very popular among the student body. She was thoroughly trusted—students confided to her their disgraces as well as their victories. Certain disciplinary agencies felt that some conditions among the students should be terminated. Since she was the confidante of several of the students under suspicion, she was called in and asked to tell of some of the conduct of which she knew. She refused at the time to reveal anything, but promised to think it over. In the interim she sought the advice of an older individual. Together they decided that, while she could not violate confidences, the moral standing of the school must be protected. It was finally decided that she should call together in small groups the students concerned, talk to them herself, and help them to see that they must desist from these harmful practices. She told them that she respected their confidences but that a larger interest was at stake—their

## DECEPTION AND SOCIAL REALIZATION

influence upon the moral and social level of the school in which they all had to live. Her straightforward truthfulness so won the admiration of the majority of the members of these informal groups that the matter of discipline, for the administration, was reduced to a minimum. The young lady continued to hold the respect of the student body. One supposedly obstreperous young man who was much influenced by her said of her, "She plays square—I'm for her."

### WHAT DO YOU THINK?

1. Is deception ever moral? If so, under what circumstances? Give instances.

2. In Van Dyke's "The Other Wise Man," was Artaban justified in deceiving the officer by saying that there was no child in the house?

3. A certain reformer said, "I had to lie, bribe, and drink to put over prohibition in America." What do you think of this statement?

## YOUTH IN QUEST

4. What would you do when speaking truth would unnecessarily hurt a personality or cause?

5. Is it possible for you always to be honest in this world of affairs? Give reasons for your answer.

6. Think of the three people in whom you have the most confidence. Do they ever practise deception? Do they ever try to safeguard their interests or those of their organizations by any forms of deception?

7. What principles would you suggest a person might use when meeting a situation where deception seems the best way out?

8. Analyze, using your own vocabulary, this statement:

“Be not deceived, God is not mocked.”

9. What do you think of the following situation?

A young man is in college. His mother is sacrificing his financial help at home to allow him to attend. He went to college with the purpose of becoming a minister—a dream of his mother's. He no longer feels

## DECEPTION AND SOCIAL REALIZATION

that he cares to become a minister. He has changed his course of study. His mother does not know this. She is in rapidly failing health and is extremely nervous. She would not be able to rationalize concerning the situation were she to be told about it. In all probability she will not live until the young man finishes his course.

## ACCOMMODATION AND SOCIAL REALIZATION

The most difficult and most worthy method of social realization is that of accommodation. By accommodation is meant the process of comprehending others' purposes and desires as well as one's own, and adapting one's own worthy purposes so that they attain their fulfilment by fulfilling the worthy purposes of another. It is a matter of discovery of common interests—of areas of agreement in purpose wherein coöperation will bring social realization to all who coöperate.

Two young women were entrants in the same speech contest. This had happened many times, until they had come to think of each other as natural enemies. Each had developed an unsportsmanlike attitude toward the other; each used slighting remarks concerning the

## ACCOMMODATION AND REALIZATION

other. This particular contest was important because it involved cash prizes of two hundred, one hundred, and fifty dollars. Both young women grew so heated in their animosities that progress in their practice was impossible.

It became evident to the instructor that neither of these two contestants—in spite of her genuine ability—would have any chance of winning. Finally, it was suggested that the two hear and criticize each other in their work. They were thus led to the discovery that the common interest in their art was a bond stronger than their selfish interests which mutually antagonized them. Each was compelled to be fair in her criticism of the other because of her love for the art.

It was not long until each was honestly saying to the other, “I really think *you* deserve to win that prize.” Each was giving to the other her best self that the other might realize her best. In the contest one received first place, the other second. Immediately the one receiving first came and said to her one-time enemy, “If



## YOUTH IN QUEST

it hadn't been for you I could never have won it."

Only two girls, one might say. But those two girls were facing an issue that meant as much to them in their stage of development as any situation could mean to an individual. They did not have the tools with which to analyze this experience, but they had discovered the subtle secret of real happiness—to help another realize his best self, to assist another to make his best contribution to a common cause, even though that best be better than one's own best; to so inspire another as to bring release of another's powers and harmonize his abilities. Surely this is the greatest social realization there is and, incidentally, it brings the richest sort of self-realization.

It is truly tragic that a world which has been exposed to this truism so many centuries could be so slow in comprehending it and in finding a way to put it at work. All the ages men have deceived themselves by thinking it possible and profitable to cheat, to crush an-

## ACCOMMODATION AND REALIZATION

other if necessary, that one might realize his own purposes. It matters little to such a one if he crushes a genius in order that his own second-rate ability may be realized—if only he accomplishes his purposes.

But one never travels alone the road of success and happiness; he goes with his fellows. They may seem to encumber him, to thwart his purposes. He may often feel that he is compelled to limit himself because he recognizes their purposes and desires and dare not crush a single worthy one. If he be intellectually honest and have sufficient insight, he sees the truth of that utterance of the Master of men, "It is better that a millstone be hanged around his neck" than to crush unjustly another personality. Some one has said, "To be able to stand by a person when he feels '0' and make him worth '10' is an art to be coveted."

Socrates saw this truth. He said to his pupils, "If you would be happy and successful, you would do well to treat others as you would have others treat you." Confucius stated negatively the same truth, "Do not unto others

## YOUTH IN QUEST

what you would not have others do unto you." A Hebrew teacher told his followers the same in the positive words of the Golden Rule.

These sages and philosophers gave us a principle for living. It has been centuries since they gave utterance to this truth; each year people realize more of the truth of their axiom. But we seem unable to work out a satisfying technique of practice. Today there are intense class hatreds, heated religious quarrels, bitter personal prejudices, extreme national antipathies. One might go on endlessly enumerating social injustices. Youth sees them! Youth feels them! Youth criticizes them! Youth asks, "Is there no way out?" The answer comes, "Yes, Youth is the way out."

Youth may discover a technique of life to assist in this necessary accommodating process. They may pioneer in the moral world and in social living.

We need Wright Brothers—sociologists—to discover a way to lift us from these social

## ACCOMMODATION AND REALIZATION

impediments into a realm where we can do clearer thinking unhampered by greed and selfishness and where we can practise the Golden Rule.

We need Edisons—psychologists—to penetrate the workings of the human mind with the keenness of a ray of light and to discover a way to harmonize our desires with our ideals, our personal wishes with those of others, in such manner that we may receive gratifying compensations and others may at the same time have satisfying experiences.

We need Lindberghs—social engineers—to traverse this sea of race hatreds and national animosities and to demonstrate to us a workable plan of harmonious individual, group, racial, and national relationships. Some of these may have to make lone flights. No medals may be pinned on them! But only multitudes of such heroes—mostly unsung—can bring the Kingdom—if it ever comes.

No honest youth can say like the lad in Ben King's *Jane Jones*:

## YOUTH IN QUEST

*Jane 'Jones keeps talkin' to me all the time,  
An' says you must make it a rule  
To study your lessons 'nd work hard 'nd learn,  
An' never be absent from school.  
Remember the history of Elihu Burritt,  
An' how he clum to the top—  
Got all the knowledge 'at he ever had  
Down in a blacksmith shop.  
Jane Jones she honestly said it was so!*

*Mabbe he did—*

*I dunno!*

*O' course, what's akeepin' me 'way from the  
top  
Is not never havin' no blacksmith shop.*

. . . . .

*She said that Columbus was out at the knees  
When he first thought up his big scheme,  
An' told all the Spaniards 'nd Italians, too.  
An' all of 'em said 'twas a dream.  
But Queen Isabella jest listened to him,  
'nd pawned all her jewels o' worth,  
'nd bought him the Santa Maria 'nd said,*

## ACCOMMODATION AND REALIZATION

*"Go hunt up the rest o' the earth!"*

*Jane Jones she honestly said it was so!*

*Mabbe he did—*

*I dunno!*

*Of course that may be, but then you must allow*

*They ain't no land to discover 'jest now!*

Sociology and psychology have given us something of a new world view with far reaching implications as to morals and religion. The need now is to use the technique these sciences have given us in making real the ideals of the great moral pioneers. Too much dependence has heretofore been placed on firing the imaginations of youth with ideals, without helping them to achieve a technique for their realization. Too many have felt virtuous because their hearts beat faster, their throats tightened, their loquacity increased as they heard great ideals expounded. But these are not all of life. Youth needs also a technique that will turn fine sentiments into fine acts, that will convert



## YOUTH IN QUEST

theory into practice, that will give skill in living—only these make life complete.

Too often youth, as well as adults, have felt the thrill of giving voice to their idealisms on conference floors, have justly and vehemently criticized their elders, and then, returning to their own actual situations, have been guilty of the same discrepancies for which they so bitterly denounced others.

A man spoke on a conference floor concerning race hatred. He poured all his passion and idealism into his descriptions of the injustices to the negro, until many of his group were in tears. When taking his train on leaving the conference, a negro porter chanced to place his bag in the wrong section. Whereupon the speaker used quite unwarranted and highly abusive language, calling the porter, among other things, "a good-for-nothing nigger."

Some would say this man was a hypocrite. Not necessarily so. He might have been sincere in all he said during his speech. But he had not

## ACCOMMODATION AND REALIZATION

achieved the technique of making his idealism real in his own life.

What is needed today is multitudes who use in practical situations a technique of social living that will bridge this yawning gap between theory and practice, between the ideal and the real, between religion and life.

It is a very common notion that moral laws and ideals are fixed and unchangeable, that they are to be applied rigidly in every situation. One result of this concept is the conscientious single-minded individual who asks but one question concerning every act—“Is it right?”—and who defines his answer only in terms of a single inherited moral notion or of some particular interpretation of it.

A young woman fell under the notion that the one test to be applied to one's speech was whether it reflected credit on the subject of the conversation. Her slogan was: Speak evil of no one. Of course, she quoted Scripture in its support. In her single-minded devotion to this one principle, she neglected all other demands,

## YOUTH IN QUEST

such as that for honesty and the occasional demand of duty to say what may be uncomplimentary. Her conversation indicated no proper sense of values, no discrimination or judgment, no critical evaluation of character. She only made herself ridiculous and forfeited her right to be heard seriously on any matter.

The second very natural product of this view is the more or less forced dualism between professed belief and actual practice which, on the face of it, may appear to be rank hypocrisy.

A thoroughly devout woman related to her pastor her distress at being compelled to lead a dual religious life. Her own religious experience was of the unemotional, practical type. Her husband, on the contrary, underwent as an adult a highly emotional religious experience. In it he was associated with a group the members of which held rather pronounced religious convictions. He imbibed from them, for example, the view that religious experience should be accompanied by marked

## ACCOMMODATION AND REALIZATION

emotional, or even physical, sensations, that the individual should know positively when and how the necessary change in his religious nature occurred.

The husband insisted that his wife's religious experience, if valid and real, must yield her the same satisfaction as did his own. She, with her different temperament and training, could not honestly say that she enjoyed precisely the same religious satisfactions as did her husband. He became greatly alarmed for her religious welfare.

Eventually, seeing that her husband could make no adaptation and that he was truly distressed for her safety, she had resolved to keep her own accustomed views and, as far as possible, to enjoy her own private devotions as before but quite generally to assent overtly to her husband's expressed views and to force herself to use his forms of worship, etc.

This man's conscience was probably clear. Perhaps he even thought he had been an instrument in God's hands for the saving of his

## YOUTH IN QUEST

wife. But for the wife this dualism which love dictated was proving very costly.

Youth faces two fundamental social facts. The first is that for many people moral teaching is invested with rigid finality, even with divine origin and authority. The second fact is the product of such a concept. It may produce an individual who tries to enforce such ideals and becomes guilty of gross injustices or one-sided behavior. Or, finding them unworkable in practical affairs, he may build up a dual life.

Youth, if it would stay clear of these two much despised attitudes, must find a sane, just, and moral method of accommodating his ideals to the needs of his social situation without lowering his own moral standard or limiting the possibilities of his social group. As a first step in developing such a technique, youth should undertake to review, not a single rule governing a proposed act, but all the probable individual and social results.

A country girl was visiting her aunt in town.

## ACCOMMODATION AND REALIZATION

Observing that her cousins went freely to their mother's purse, she herself appropriated a fifty-cent piece and spent it. Arrived at home her conscience troubled her and she confessed to her mother from whom she had received most rigid training in respect for property rights. The mother considered the actual regret of her daughter. She thought of the use which would certainly be made of the tale in view of the tension among the circle of nearer relatives since the recent settlement of an estate in the family. Having weighed these considerations, she urged very strongly that such a thing be not repeated and then said, "Now don't worry about it any more, daughter, I'll see that it is made up to Aunt —— in some of our dealings."

Had this mother been asked to give a general rule for such cases she would undoubtedly have prescribed immediate confession and exact restitution—such had been her moral and religious teaching and such had usually been her method. But her social technique—prod-



## YOUTH IN QUEST

uct of experience—led her to consider the probable results. Doing this, her judgment dictated that the general rule should not be applied in this case. And this final decision had the approval of her conscience.

### ACCOMMODATION OF IDEALS

A group of keen college youths was discussing ideals. The leader of the group was startled to hear a thoughtful student vehemently say, "I'm sick of ideals. That is all people think young people are interested in. Every speaker who comes to chapel 'harps' on ideals. We've got more ideals now than we know what to do with." Then he added wistfully, "I'll tell you what I wish—that we could be shown how we could put what ideals we now have into practice. We are likely to get too 'set-up' over having ideals when they don't amount to anything but talk."

This youth raised a vital question—one that many thoughtful people are today asking. It

## ACCOMMODATION AND REALIZATION

is, no doubt, true that the human race has received unwarranted compensation in holding certain ideals. The compensation has been so satisfactory that the urge to put those ideals to work in actual situations has not been sufficient to effect their realization in actual conduct.

There seems to be real need of measuring our ideals to discover if they are a myth or if it is possible to use them in daily living. It seems that a fair first test might be: Are they biologically possible? Is human nature so made that it can be expected to harmonize its life to a held ideal? For instance, if one were to hold as an ideal that eating was too physical and vulgar for a spiritual person to indulge in, biologically he is not equipped to practise such an ideal. If he professed to practise it and still lived, we should know that he was practising fraud. Hunger for food comes from an imperative need of the body and must receive some sort of direct natural satisfaction. There are other hungers and urges that are more subtle in their demands and have more serious

## YOUTH IN QUEST

social implications. The question to be asked is: How can these hungers be satisfied? Does nature demand that they receive direct natural satisfaction as in the case of eating? Or can one compensate by turning that energy into another channel and still receive satisfying results?

This, of course, leads us to the second test: Is the ideal psychologically possible? Can one develop a mental attitude that will enable him to be happy when denying natural desires in order to attain his ideal? It is the desire of all to receive favorable attention. If one were to find himself in a situation where he received unfavorable attention because he was living up to his ideal, would it be possible for him to develop a rational mental attitude that would enable him to be happy with only his own approval and that of whatever higher power he felt existed? It seems that Jesus was able to develop such a mental attitude without morbidity, moroseness, self-pity, or an abnormal defense attitude. Other great leaders have been able to achieve the same technique. It would

## ACCOMMODATION AND REALIZATION

seem that it is psychologically possible but requires a skilful adjustment.

The next test is: Is it sociologically possible? It is here that one meets more difficulty in answering. In the world in which one finds himself, with all of the stimulation of his social environment, with certain approved social standards, with methods practised by people in general, is it possible for one to practise the ideal set forth, for example, in the Golden Rule? This question bothers many youths as well as adults. As one reads Channing Pollock's "The Fool," he sees a most interesting situation worked out. A man was determined to live by the Christian principles. As he applied these to his personal conduct, used them in his dealings with society, so incongruous were they with common practice that he was dubbed "The Fool." In the skilful handling of this dramatic situation, the author adroitly worked out his thesis: the man who lives his life in terms of his ideals and seeks to integrate his ideals with his hungers is the wise man; the man who has as his practice the direct natural

## YOUTH IN QUEST

satisfaction of all his hungers and disregards social good becomes literally the fool. It seems the Golden Rule ought to be socially possible. Some one asked Bernard Shaw if he thought it were. He answered *à la Shaw*, "I don't know, I've never seen it tried."

Some ideals are biologically and psychologically possible, but appear to be impossible socially. The *Student Prince* has skilfully as well as entertainingly treated this subject. The Prince found in Kathie the barmaid a charming and beautiful maid—a maid that appealed to him as no maid ever had. Except for sociological reasons he should have been able to marry her. Individually he could have found himself happy with her. But socially it *was* impossible.

A young man (white) became much attached to a beautiful mulatto girl. She had grace, charm, a good education, and a high standard of morals. As far as their own desires and mental attitudes were concerned they could have married. It might seem that they—

## ACCOMMODATION AND REALIZATION

two humans—should have been able to marry; but it was *socially* impossible. They both recognized this and parted with breaking hearts.

The hard necessity of being socially conditioned is a difficult fact for youth to face. They look upon their ideals and cherish them. They think these ideals ought to work fully but find themselves continually confronted with the necessity of adapting their ideals to social conditions. How often one hears the statement, "Ideally I ought to be doing so-and-so; actually I am doing this-and-that."

It takes clear thinking and a wise social technique, together with a real appreciation of moral values, to know when an ideal should be stubbornly adhered to and any attempt by society to break it down be consistently resisted. That there are such ideals cannot be denied. If every one always had made it a practice to completely adapt his ideals to the demands of society, civilization would not have moved upward as it has. The difficulty with far too many is that, because of selfish desires,



## YOUTH IN QUEST

they have got their ideals confused with purely selfish purposes and have insisted upon non-essentials while neglecting the more weighty matters. This has resulted in the age-old comedy of *Much Ado About Nothing* which always has its corresponding tragedy of *No Ado About Much*.

Youth, if they do not intend to be the star actors in both this comedy and tragedy, need to determine quite clearly in their own minds what standards, what ideals are vital and basic enough to justify inducing the social offense their actual practice will incur and also what accommodation of their ideals they can make and still be honorable themselves. Again I repeat Jesus' ideal for the race: "Love the Lord thy God with all thy heart, with all thy mind, with all thy strength, and thy neighbor as thyself." Some day—if each succeeding generation thinks clearly enough to separate real values from non-essentials; to achieve a social understanding of the race; to enable each person to see himself as a part of a great social process; to find in the welfare of that social

## ACCOMMODATION AND REALIZATION

group greater satisfactions than in the attainment of non-social ends—the Christ Ideal will come true.

### APPRECIATION OF PERSONALITY IN THE TECHNIQUE OF SOCIAL ACCOMMODATION

One of the basic elements in accommodation of one's own purposes and desires so that they may become integrated with others' purposes is an appreciation of the value and sacredness of personality. Dr. Coffin in *Personality in the Making* has called personality "the biggest miracle and the biggest fact in the universe." He who has achieved a dignity of selfhood knows the road of self-denial and of strong purposes he has traveled. He has felt the exultation of moral victory and the ignominy of moral defeat. He knows the difficulties encountered in trying to integrate his moral desires and urges with his ideals. He has come to see that he who has been fairly successful in organizing and harmonizing his life's purposes is deserving of much credit. He,

## YOUTH IN QUEST

therefore, recognizes personality in whatever social stratum or in whatever color of skin he finds it. He knows that personality is universal in its essence; that its differences lie only in modifications of its basic stuff; that every personality has been biologically and socially conditioned; and that these conditions are for the most part beyond the individual's control.

He who understands all this will express his resulting appreciation in respect for personality. He will, for example, have respect for another's opinion. It may differ radically from his own; he may see fallacies in the underlying logic; the opinion may seem ridiculous in the extreme; but in meeting the opinion of an honest man he must be respectful. All have fine scorn for a physical bully; it is equally reprehensible to be an intellectual bully.

A young man had just returned from college to spend the holidays at home. A friend, a young man who was not permitted to go to college, came to see him. During his stay the

## ACCOMMODATION AND REALIZATION

second young man, in an effort to make conversation, began discussing certain books. In one case he did not give the title nor the author's name correctly. Immediately he was corrected by the college student. Venturing a farther comment on the book, he was met with most withering scorn, was told he needed to study some psychology, etc., etc., until he was thoroughly crushed. Later in the evening he said to an individual with whom he felt free, "Am I such a fool? What was wrong with what I said?" He was immediately and truthfully told that he was no fool; that, while it was true the book title was incorrectly given, his opinions were well stated and his evaluation of the book gave evidence of insight, and that, though his vocabulary was not quite so rich as that of the college youth, his opinion was certainly worthy of regard.

This appreciation of personality can be expressed in courtesies extended to other personalities. It is said by some that many traditional expressions of courtesy are passé and

## YOUTH IN QUEST

do not fit in with present social habits. This is readily granted. But at the heart of all good manners there must be regard for personality—for the physical and social comfort of the people with whom we mingle.

### ACCOMMODATION IN RELIGIOUS BELIEF

Perhaps one of the most difficult areas of experience in which to use the method of accommodation is that of religious belief. Each religion claims to be a divine deposit in the world; thus it is thought by its devotees to be infallible. In recent times, however, our youth have been exposed to other concepts of religion which have enabled them to make accommodation without too much friction. They have been helped to see that, while religions do differ greatly, there are some elements they have in common. In the discovery of these common elements we have gone far in achieving a technique of accommodation.

In this technique of accommodation there

## ACCOMMODATION AND REALIZATION

are two factors involved. First, is the fundamental conviction that for each person his own religion brings him higher satisfactions, greater release, more complete organization of personality, increased assurance. Coupled with this conviction there must be one equally strong, namely, that every religion is an attempt to give expression to man's unsatisfied longing after God.

One who sees these things must be sympathetic toward members of other faiths even though in their tenets they may be at odds with his own religion. He cannot apply the word "false" to other religions. Rather, they are "different" religions, varying perhaps in their value to the human race, nevertheless possessing value, although perhaps inadequate to meet fully the needs of mankind. In the past the devotees of any religion have often felt that their religion was the true religion and that every other religion was both dangerous and false and should, therefore, be crushed from the face of the earth. But now Christian



## YOUTH IN QUEST

and Jewish youth, for example, are finding it possible to mingle freely and on a common social ground.

To be sure, members of these groups are encountering some problems—that of intermarriage, for instance. It seems it ought to be possible for them to intermarry happily. But in marriage one encounters many more intricate problems than in general social relationships. There are more numerous and subtle adjustments demanded when stronger and more delicate emotional responses are involved. There is the matter of children and their religious heritage. It would seem on the face of it that, other things being equal, there would be greater chance of happy marriage relations if there were agreement in religious belief.

A young man (a Jew) and a young woman (a Christian)—both superior individuals—loved each other dearly. They discussed freely their difference in religious belief. The young man was fair but did not feel he could become

## ACCOMMODATION AND REALIZATION

Christian in his beliefs in so far as that involved the atonement and the messiahship of Jesus. The young woman, after considering the matter thoughtfully, felt that she could become identified with the Jewish faith without any real personality loss. They married and were happy. She confessed afterward that, while within her own consciousness there never had been any religious conflict, her people felt that she had put herself beyond any hope of eternal salvation. Also it was almost impossible to allow the children while small to spend much time with their maternal grandparents because of conflicting religious views they encountered before they were able to understand the reasons for them. This had always been a source of real grief in an otherwise happy marriage.

This woman encountered in her parents (who were devout and honest Christians) the social pressure which must usually be reckoned with in any social relationship regarded as irregular by the members of one's group. The strain

## YOUTH IN QUEST

upon her accommodative powers was much greater than the ordinary person can easily endure.

One of the most bitter conflicts at the present time is that between the fundamentalist and the modernist. Youth are especially concerned with this conflict, since it involves so many areas of their experience and so much of their body of knowledge accumulated in high school and college. With youth this conflict has been a subjective one as well as one which involved other personalities; for often the young person, having been exposed at successive periods to the two viewpoints, finds his own soul distraught by a lively miniature of the whole fundamentalist-modernist strife.

A college student from a conservative home and church group was greatly shocked by the presentation of the nebular hypothesis and certain inferences from the study of fossil remains. Rising one day in the lecture-room, she exclaimed to the professor, "When you make me believe that, you take away my God, my

## ACCOMMODATION AND REALIZATION

Bible, and everything I hold dear." Then overcome with emotion, she left the room in tears.

For weeks the student struggled hopelessly with her new problem. Observing the seriousness of the conflict, the professor and his wife invited this student to their home for a portion of the holiday recess. There, much to her surprise, she found genuine reverence and religious devotion. The family worship—very different from that to which she was accustomed—greatly inspired her. Her confidence in the professor's integrity was won. She eventually resolved her conflict, and the incident proved the beginning of an entirely new and richer period in her thought life.

This college student, until she came to her course in geology, had never faced the necessity of accommodating her religious views to the content of her courses of study.

Frankly, modern education tends to turn the mind of youth toward the modernist position. Just as the fundamentalist is the natural product of *his* teaching, so is the modernist. Both

## YOUTH IN QUEST

are alike in this respect. Their differences are just as naturally explained. For the fundamentalist, moral teaching, worship, salvation, sacred literature, the most sacred and tender experiences of his life—all come from the hand of an all-good, all-powerful God. They are not to be questioned—they are to be accepted. All are of divine origin and authority. And all are closely integrated; should one item in this compact complex of ideas and experiences fail, all would immediately come crashing down in the general ruin.

Contrast the modernist. For him, morals, ritual, sacred literature—these are human products. His own experiences give no evidence of supernatural visitation. Still he may treasure them. If men made the Bible, so he argues, why may we not read it critically? For the modernist the world moves—still God's love may not fail. He has questioned about creation—the eternal creative miracle goes on. He has criticized the Sermon on the Mount—he feels the kingdom hasn't stopped coming!

## ACCOMMODATION AND REALIZATION

He simply can't be frightened into thinking that anything he may do will bring the final cataclysmic crash.

So the fundamentalist is as naturally the product of his teaching and experience as is the modernist. Each *may* be devout, reverent, generous, lovable, honest, religious, and socially constructive. To know this, to appreciate it, to feel it, to live by it—happy the youth who master this technique of accommodation.

## ACCOMMODATION BETWEEN RACES

Racial conflicts occur between groups of people set off from each other by physical and cultural differences. So irrational do these conflicts become that a guest who has been welcomed as a social equal may, in certain circles, meet with a sudden change of attitude if it becomes known that he is a Jew. A student who is accepted with enthusiasm, who is highly desirable intellectually, and who is even being pledged to a fraternity may be met with rebuff



## YOUTH IN QUEST

if he be found to have a trace of negro blood. He would no longer be judged on his own merits but would meet with all the traditional antagonism built up against the group as a whole or, more likely, against the undesirable members of the group.

A young negro and his wife, both of whom possessed rare culture and were musical artists, were being used by a late Methodist bishop in meetings for raising funds for negro education. This work brought them to a church in an exclusive residential section of a Northern city. At the lunch hour they entered a restaurant but were ignored. This was repeated several times. Finally they stopped at a lunch wagon and bought sandwiches. On returning to the church basement to eat them, they found that, in making the sandwiches, sliced soap had been used instead of meat. Instead of growing bitter over this and like affronts, this cultured negro gave expression to that larger thing in him, that had been violated, by writing a poem beginning:

## ACCOMMODATION AND REALIZATION

*Oh, a man's a man,  
And blood is blood;  
And we all are kith and kin.  
Each race is but a contending clan,  
And our difference is only our skin.*

A famous group of trained negro artists were asked to sing from a certain broadcasting station located on one of the floors of a large department store. They came to the elevator but were rudely refused admission. The leader of the group, in sharp contrast of culture, explained to the starter who they were. The starter replied, "That doesn't make any difference. You'll have to take the freight elevator."

A young negro woman who had been a credit to her college, and who was mentioned with pride as an alumna of the school, attended a home-coming at her alma mater. The negro family with whom she had expected to stay had been suddenly called away from the college town. She could not stay in the women's

## YOUTH IN QUEST

dormitory; no invitation was forthcoming to stay elsewhere. When the situation dawned upon her mind, all of the light and joy fled from that beautiful face. A young woman member of the faculty, having both a bed and couch in her one room, invited the negro girl to share her room with her. After a pleasant visit and necessary preparations for retirement were made, the negro girl said, "Why did you do it? In the South among my own people with whom I work, I find very little in common because of their lack of cultural opportunities. I have *dreamed* of coming back to my alma mater." Then bowing her head with a hopeless gesture, she added, "It's all such a terrible mess—and I don't see any way out. What makes us akin anyway—our loves, our yearnings, our ambitions, or our skins?"

Miss Wald in her "House on Henry Street" tells the following amusing yet tragic incident:

An Irish boy observed to one of our resi-

## ACCOMMODATION AND REALIZATION

dents that on Easter Day he intended to kill his little Jewish class-mate. The soft-eyed Francesco chimed in that he also was going to destroy him "because he killed my Gawd." "But," said the teacher, "Christ was a Jew." "Yes, I know," answered the young defender of the faith, "He was then, but He's an American now."

J. M. Davies in *The Survey* (March 1, 1926, p. 140) gives an example of arrogant race superiority as expressed by a city official in California when asked about a scientific survey of race relations. He replied:

"The white race is ordained to rule. As soon as the colored races get an idea of equality or of mixing, in their heads, social and racial balance is upset and anarchy begins. The man who tries to give these people any gleam of hope of changing their status is a public enemy and comparable to those long-haired Boston reformers who have tried to educate the 'nigger.' Your survey plan is all bunk. California

## YOUTH IN QUEST

knows more in ten minutes about how to handle these Japs than your Eastern folk will know in a thousand years. You had better tell your New York committee to forget it, and not mess in a situation they know nothing about."

Youth will do well honestly to inquire into the causes of race hatreds and, instead, see if these causes cannot be adjusted so that races may live together amicably. No one will deny that there is a very real problem here with many adjustments to be made. It will be a matter of coöperation and not one of dictation if it is ever solved.

Our likeness—human nature—is so much more vital than our modifications that it does seem there ought to be found a common ground and a program of adjustment such as would enable different races to live together amicably and thus afford opportunity for personalities to realize something of their potentialities, not limited by race or color. Youth is not so encumbered by traditional prejudices nor inimi-

## ACCOMMODATION AND REALIZATION

cal emotional responses as are most adults. Many of our open-minded youth have declared themselves for racial equality—which is a long step in the right direction. Their task now is to achieve a technique that will make this ideal of theirs come true. They have real opportunity for experimentation in high school, on the college campus, and in institutional as well as in personal relationships. If youth really desire social realization, they cannot evade, coerce, or deceive in this important social relationship. They must seek methods of accommodation that can be integrated with their best knowledge of right and wrong as they are able to see it.

### ACCOMMODATION IN INTIMATE PERSONAL RELATIONSHIPS

In the most personal relationships the accommodations required are numerous, intricate, and involved. Because of this, one should employ in such contacts a method of evaluation and discrimination that is somewhat more



## YOUTH IN QUEST

rigid in its demands than that used in one's more general social relationships.

In all successful friendship there is a "give and take" of personalities. The "give" and the "take" are equally important. For no person can be completely submerged in another's interests without endangering both. Recognition of the distinct personality of each, the corresponding mutual understanding and sympathy, and mutual respect for the opinions, ideals, habits, and privacy of each other are important.

Perhaps the relationship existing in the home requires more skilful handling than any other of life's more intimate relationships. Home in its inception is a relationship between two people—a man and a woman—who come together, perhaps not consciously to establish a social institution as a group of people would organize a church, for example, but because they have found—each in the other—those qualities which make each highly desirable to the other. The home and children come as a result of their expressions of affection for each

## ACCOMMODATION AND REALIZATION

other. This intimate and involved personal element, with the far-reaching attendant social implications, demands for the accommodation in home-making a highly developed technique.

At the present time, the problems of relationships between men and women, of mating, of the psychology of love and marriage, and of the function of the home are concerning sociologists, economists, educators, moralists, and religionists alike. There are many disturbing elements, but one of the most important is the attitude of youth who will be founding the homes of tomorrow.

There is need of playing fair with youth in these matters. There is need of less joking with them about their love life and more helpful, serious, and intelligent discussion with them concerning the matter. Heretofore there has been an avoidance of this whole problem that is all but criminal. We have talked of vocational guidance; our life service commissions have held up the ideal of service and the needs of humanity; but not until the recent past have we talked frankly and openly, in terms that youth

## YOUTH IN QUEST

could understand, about this most important experience in their lives. The contract of marriage is the most important in the whole life of man and woman. It concerns human personalities as no other human relationship does. The nearer one comes to other personalities, the nearer one comes to supreme happiness or supreme failure. One cannot carelessly and flip-pantly choose the one with whom he is to share his joys and his sorrows, his successes and his failures. He needs to know how to form fine friendships and fellowships leading to possible marriage, with the recognition of marriage as a lasting adventure. There will be nothing lost from the romance of it by open, *sane*, and *intelligent* discussion. In the light of human experience, it would seem safe to suggest certain principles.

Health is a necessary asset. A weakened nervous system has made of many a charming girl a whining, nervous, nagging wife; of many a boy an irritable, unkind, unthoughtful husband. Such a condition of affairs has wrecked many homes that otherwise would

## ACCOMMODATION AND REALIZATION

have been happy. The routine cares of the home, the demands of motherhood and fatherhood, social activities, economic burdens—all call for a man or woman of at least ordinary health.

A comparatively young man was married to a young woman to whom he was very devoted. Because of a weakened nervous system—result of a too strenuous social program during her girlhood—she was an unreasonable and peevish wife. The husband confided to a friend that there would never be children, for he could not, with honor, submit a child to the distraught atmosphere such a wife created in the home.

There is need also of at least average intelligence, by which is meant not only native ability, but an informed mind, a mind that has registered the facts of life, a mind that is able to get facts accurately and to realize that two plus two equals four in the moral world as well as in the material world and that, if one wants

## YOUTH IN QUEST

the assets of his life to exceed the liabilities, he must make deposits in life that will become assets. One's intelligence must grasp the fact that, in order to make the game of life continue to be interesting, he must play it fairly and squarely, according to the rules of the game. One can't cheat on the score here and "get away with it." Young people have increasing opportunities to become so informed today. In the curricula of our high schools and colleges, as well as in magazines and wholesome books, such subjects as biology, heredity, and social relationships of all kinds are being discussed. Such an understanding of life takes away the "hoodoo" concerning many human relationships and reveals their importance in such a manner as to make them intelligibly sacred. Such an intelligent understanding makes the whole adventure of romance and home-making less precarious and more alluring. It makes it a partnership of skills—skills of hand, of heart, of mind, and of social relationships. When a young man and woman find a dearth of conversation and do their courting only by

## ACCOMMODATION AND REALIZATION

exchanging words of endearment and by physical caressing, they may well be concerned. For, if they hope for continued happiness, they will need to develop common interests beyond these.

There should be worthiness of parenthood. Perhaps there is no other method by which one receives such complete self and social realization. Parenthood is a normal part of life. A woman's body is built for motherhood as one of its most vital methods of realization. Her greatest and most lasting charm is the maternal. Normal men look forward to having children of their own. A recent study made by a class in introductory sociology indicated that college men have their day-dreams of marriage and resulting children. Out of ninety men to whom the question was put only seven stated that they did not care to marry. Of the remaining eighty-three, eighty-two admitted a visualization of their own children. Only one man expressed a desire for a childless marriage. Every normal boy or girl in his heart of hearts wants the kind of partner that will make a



## YOUTH IN QUEST

truly wonderful parent. This means not only personal health and normal attitudes, but a sound family heritage as well, and an unimpaired life-stream.

One may rest assured that the emotion of love is far too deeply rooted in human life to be torn out or to be thrust into a subordinate place. All normal boys and girls sooner or later become interested in love, muse much over it and ask themselves, "What does love mean?" Being intelligent, they soon see that love is no passing fancy based on a temporary thrill aroused by a bewitching smile or an appealing dancing partner. Love is not a sentimentality, a frenzy, an episode. Love is dominant and real and gives point to one's life as nothing else can. It is the most powerful of human emotions; it is dynamic; it is overwhelming. If it is worthy, it gladdens, it refines, it upbuilds life and assists in self-realization as no other of life's experiences can. Genuine love is not a mawkish sentimentality of the lovelorn, or the arousing of physical pas-

## ACCOMMODATION AND REALIZATION

sions. It must be something more than that to keep its glow through the years and to steer through the many trying problems of a home partnership to a happy ending and to last "until death us do part."

Love means that there is a genuine interest in each other; that as the partners compare each other to others, the comparison will make them happy and proud; that their comradeship grows on closer acquaintance; that they discover common tastes in ideals and standards—all of which gives them a wealth of things to say to each other and to discuss. The more skills and the greater variety of interests, the better are the chances for continued happiness. Some resourceful, serious, companionable girls say that men are attracted to irresponsible, incapable, physically attractive girls. It seems to be true that the capable, intellectually developed girl is less appealing sexually than the purely emotional, sensuous type. The former demands much more from a man than physical stimulation and forces their relationship to a

## YOUTH IN QUEST

level on which the intellectual aspect of the personality demands attention as well as the physical.

Love has its physical sensitivity as well as its spiritual exultation. "It is physical consent with spiritual assent." When either element is lacking, love cannot exist. Physical expressions, such as promiscuous petting and close dancing, just for the sake of thrills and physical responses, are likely to arouse emotions that are dangerous and difficult to control. Such pastime is a pretty dangerous and shoddy one in which to indulge and is hardly worth the risk. Such expression without avowed love brings a feeling of inferiority, a consciousness that a precious thing has been lightly treated, that sacred emotions have been flaunted and despised, that self-respect has been hurt, that self-esteem has been jolted, that pride of ownership has been destroyed. It lessens the chances of future happiness in courting and marrying. Youth should be helped to realize that physical yielding is the climax of love, not the beginning. Any leader

## ACCOMMODATION AND REALIZATION

of youth has seen too often the tragic faces of both boys and girls who, when they have met and loved *the* right one, wonder whether they should confess their past weaknesses. Or these same leaders have memories of beautiful girls to whom such confessions have been made, and who wonder whether things can ever be the same again. Such leaders, when they witness the slow climb back to the former level of self-respect, realize the tragedy of allowing the sex emotions to overstep social standards.

When one really loves there is an irresistible demand for expression of affection. It seems to be natural that there should be a physical outlet for the feeling of gentle tenderness for a loved one. There is naturally a mutuality in this self-expression when there is reciprocal love. During the engagement period there is mutual respect, admiration, and reverence. It is a time of closer acquaintanceship and better understanding. But if this reverence, respect, and admiration are to grow and continue after marriage, there must be maintained throughout courtship and the engagement period phys-

## YOUTH IN QUEST

ical integrity that keeps within social mandates.

Happy the boys and girls who bring well, strong bodies, clean, pure minds, fine appreciation of truth, goodness, and beauty, to the marriage altar with them; who can look their mates in the face and say, "My supreme gift of self I have kept for you"; who can face men and women and say, "I have no need to blush"; and who best of all can some day look upon their own—flesh of their flesh and bone of their bone—and say, "We have given to you the cleanest, the holiest, the most intelligent heritage of which we are capable."

Boys and girls are meeting more simply and directly as human beings and companions who have different opinions and attitudes needing understanding and adjustment. They are open, frank, and are not concerned with keeping up a fiction. I believe in youth! I believe that they will verify that belief in their intelligent attack on this problem of achieving a better technique of home-building and home-

## ACCOMMODATION AND REALIZATION

partnership than the present generation has done.

### WHAT DO YOU THINK?

1. Do you think it is possible in your own life to set up ideals and insist upon them without any accommodation to situations? Think of instances where this has been done, and with what results.

2. May one carry accommodation to extremes? Think of instances and results.

3. What is wrong with the theory that accommodation means the mechanical fitting together of fixed purposes?

4. Prove or disprove the statement:

To say that an ideal is true is merely to say that it is well accommodated to the realities (situations) with which it deals.

5. What accommodation should be made between superior and subordinate business and professional associates such as the following?



## YOUTH IN QUEST

- a) A man and his chauffeur.
- b) Mistress and maid.
- c) Head of business and employees.
- d) Head floorman and clerks.
- e) Private secretary and stenographic force.
- f) Head of department and assistants.
- g) Teacher and pupil.
- h) Professor and student.
- i) College president and faculty.

6. How would you accommodate yourself to the following people?

- a) A person who always took the best seat.
- b) A person who always monopolized the time in conversation or discussion.
- c) One who was continually contradicting.
- d) One whose personal habits were offensive.

7. Can accommodation be successful if only one of the parties accommodates? What are the results in such cases?

8. How could the method of accommodation

## ACCOMMODATION AND REALIZATION

be used in the following conflict situations?

- a) The Chinese civil war.
- b) The relations of Japan and China.
- c) The relations of Russia and China.
- d) The relations of other nations to the United States due to the latter's immigration law.
- e) When the head of an organization is attacked by an adverse critic among his subordinates.
- f) When a college faculty receives a demand for student government.

9. What, in your opinion, is the possibility of successful and happy accommodation on the part of any great number of people?

10. What reasons would you give for the numerous divorces?

11. What do you think of this youth's attitude?

A young man petted promiscuously. Some one asked him, "When you marry, do you intend to marry a girl who allows such privileges with men as these girls allow you?"

## YOUTH IN QUEST

His ready response was, "Not on your life! I play around with them but none of them in my home!"

"Do you think it is honorable to express yourself in this manner toward girls when you would never think of marrying them?" his questioner continued.

"It isn't my lookout. If a girl wants to cheapen herself, it's up to her," he replied.

12. How would you have answered this young man's question?

"I am engaged to a charming girl. I love her dearly. She is overworking by taking on too many social duties in addition to her regular work. I have objected as tactfully as I can; but she laughs teasingly and says, 'Remember this is my own responsibility; I must live my own life.' Do you think I am out of my place if I talk this matter over more plainly with her?"

13. To what extent should engaged couples and married people have friendships with members of the opposite sex?

14. Do you think it is safe for a boy and girl

## ACCOMMODATION AND REALIZATION

to continue to go together when the only thing they know how to do when together is to pet? How would you suggest they make their friendship finer?

15. How do you feel when you hear people joke about marriage and talk as though marriage is the end of romance?

### YOU MIGHT LIKE TO READ THESE

Cunningham, William, *Making the Most of Life*, Macmillan, 1926.

Dorsey, G. A., *Why We Behave Like Human Beings*, Harpers, 1925.

Eddy, Sherwood, *Youth and World Problems*, Doran, 1924.

Edson, N. W., *Choosing a Home Partner*, Association Press, 1926.

Hart, Hornell, *The Science of Social Relations*, Holt, 1927.

Interdenominational Student Conference, *Youth Looks at the Church*, Abingdon Press, 1927.



IV

YOUTH SEEKING SPIRITUAL  
REALIZATION





## IV

### SPIRITUAL REALIZATION

*The gates are open on the road  
That leads to beauty and to God.*

—CHARLES SORLEY

The intelligentsia may say that it is primitive to believe in religion, that when one analyzes this intangible experience we call "religious," it is found to be extremely vague and far too mysterious for us to depend much upon it. The fact remains, however, that without some religious faith, life loses much of its zest, purpose wavers, pessimistic or blasé attitudes take possession of one, and there ceases to be any point to living.

A young woman of more than usual mental ability felt her religious beliefs were limiting her mental achievement. She ceased her reli-

## YOUTH IN QUEST

gious thinking, never went to church; seemingly her life had no religious content. She won Phi Beta Kappa honors and was thought of as a real student. Life seemed for her full and complete. Suddenly her fiancé fell prey to the influenza. The blow all but crushed her. She drew on all her resources, but they proved insufficient. Out of the experience emerged a trend of thinking concerning life—its meaning, its purpose. A depression seized her which threatened to wreck her life. Finally, in desperation, she sought the advice and counsel of a well-known clergyman for whose intellectual mastery she had thorough respect. Her own testimony was, "Life's satisfactions eventually depend upon one's religious philosophy."

Always we seem to feel that, if only we could realize the ambitions stirring within us, if those yearnings for self-realization might be fulfilled, then life would indeed yield its fullest measure of happiness. Soon, however, we learn that self-realization is a myth until that self

## SPIRITUAL REALIZATION

is projected into the social network of which we find ourselves a part; that after all, realization is not an individual experience alone but that it reaches out and becomes a part, greater or lesser, of a larger scheme of things. As we search for that larger and more expansive self—our social self—as we search for social realization, seeking ways and means to integrate our purposes and desires with those of others, we sense a certain futility about it all unless we reach out, or project ourselves, into the eternal and infinite scheme of things. There is always with us the haunting sense that there is *something* more after which to quest.

*Like tides on a crescent sea-beach,  
When the moon is new and thin,  
Into our hearts high yearnings  
Come swelling and surging in,—  
Come from the mystic ocean,  
Whose rim no foot has trod,—  
Some of us call it Longing,  
And others call it God.*

—WILLIAM H. CARRUTH

## YOUTH IN QUEST

There must be eternal stability; there must be meaning in life not evidenced alone in the world of things. There must be values to be sought that are not found in material things alone—for want of a better term we call them spiritual values—values that endure. This is the value the artist sought as he starved and wrought into his work of art his soul's dream, wrote the *Flower in the Crannied Wall*, or spent years in writing *In Memoriam*. It is the elusive something the musician is following after as he closes his eyes and plays with an exact technique and then shakes his head, saying, "It is played correctly but something is lacking." Then, perhaps, the cunning of his hand conveys the message of his soul, his eyes shine with an inner light and he exclaims, "At last I have captured it!" Such an experience might be described by Browning's lines:

*And the emulous heaven yearned down,  
In her effort to touch the earth;  
And the earth had done her best,  
In her passion to reach the skies.*

## SPIRITUAL REALIZATION

It is the search for this *something* which made the rich man who seemingly had everything ask, "What lack I yet?" and the finding of which brings calm content to the man in the cottage.

Somewhere there is eternal rightness; at the core of the universe there is a stabilizing force; amidst all this hectic rush and turmoil there is calm quietude, undisturbed poise, balance. Even though there are strife, injustices, hate, and wars, we can find our way to the secret of a happy life—to the discovery of ultimate values—to their realization in the lives of men.

To him who has tasted such values, honor will mean more than recognition, wealth more than gold, strength more than power. For him life is no longer measured in terms of "four-score years and ten," but rather by his contribution to God's plan—the realization of personality and the conservation, the preservation of spiritual values.

Life seems to be a paradox. So many of our legitimate urges, hungers, wishes, desires—if we follow traditional expressions and secure



## YOUTH IN QUEST

conventional gratification—will not bring us spiritual realization. It is not wrong to desire wealth. But, if in acquiring it we crush true values, “what will it profit a man if he gain the whole world and lose his own soul?”

It is honorable to desire recognition and leadership. But if our only motive for securing it be our desire to strut before our fellows, or if, in acquiring it, we violate the laws of eternal rightness, it can never bring the desired happiness. We live in a material world; we work with material things; we cannot ignore materialism. But our task is to acquire and use the material as a tool of achievement—in our quest for personal and spiritual values.

Youth, a call comes to you—you who dream dreams, you who feel the sting of injustices, you who are not calloused by the world's tricks and bribes, you who have never been drunk with the wine of illegitimate power and ill-gotten gains—to go on quest for God, for a more complete understanding of His purposes, and for a way to achieve them. The call is clear;

## SPIRITUAL REALIZATION

but youth is perplexed. In their search for God they encounter conflicting creeds. Because of this many of our youth lack a definite God-consciousness. Consequently, life has no definite center around which youth may organize their thinking and their living. For many of them life has come to be only a succession of cheap and unsatisfying thrills. No single element would so assist in giving youth poise and right moral attitudes as to have a real God-consciousness. It is this conviction that keeps alive in us a hope for youth—in spite of creedal strife.

*When whelmed are altar, priest and creed;  
When all the faiths are passed;  
Perhaps, from darkening incense freed,  
God may emerge at last.*

—WILLIAM WATSON

Much of our teaching concerning a deity has in the past been based upon a theory of the immediate dispensation of the gods. This produced a concept of God that was based upon

## YOUTH IN QUEST

the mysterious, magical, wonder-working Power that could work miracles if one were but good and had faith enough, or could belch out His wrath and blighting in a moment upon those who dared defy Him. Instead of teaching, "In the beginning, God," we have stressed the magical power of a deity who could build the world in six days. Instead of pointing out in the lives of the characters of the Old Testament the expression of the eternal urge in man, "Build thee more stately mansions, oh, my soul," we have made these men mere puppets dangled on the string of an autocratic deity. We have taught to youth a God who divided the Red Sea to save one group of people and to destroy another, a God who magically brought low the walls of Jericho for the same purpose, a God who rained down fire to consume a sacrifice, a God who in supernatural ways revealed to the prophets His desires and caused them to predict to the minutest detail the coming, life, and death of the Messiah, and a Jesus who came to fulfil the predictions of the prophets. In later years

## SPIRITUAL REALIZATION

it has been a God who took little children out of the home to awaken the parents as to their responsibility to Him, or a God who visited calamity upon a person or a community for wrong-doing. The writer remembers distinctly, even though then a young child, a preacher's declaring with great vehemence that the Iroquois Theater fire in Chicago was God's effective pronouncement against the theaters. Later one heard equally vehement declarations concerning the San Francisco earthquake. None of which is very sound fundamentally and only makes us live in a world of hectic disorder and tragic fatalism.

After the results of scientific discovery began to find their way into our high schools and colleges they brought disillusionment to many of our youth. By their very reasonableness they swept away that God who, by special dispensation, accomplished wonders for His children or who, by the immediate thundering of His wrath, brought death and destruction to wrong-doers. Earthquakes could now be explained and even measured with amazing

## YOUTH IN QUEST

accuracy; cyclones no longer originated immediately in the mind of God, but came rather as a result of forces that operated with startling precision as well as rapidity. Youth found as they studied geology and biology that one could trace with a degree of certainty the formation of the universe and the development of life. Their credulity no longer permitted them to believe many things upon which their belief in a God had been founded.

*Perplexed in faith, but pure in deeds,*

*At last he beat his music out.*

*There lives more faith in honest doubt,  
Believe me, than in half the creeds.*

*He fought his doubts and gathered strength,*

*He would not make his judgment blind,*

*He faced the specters of his mind*

*And laid them: thus he came at length*

*To find a stronger faith his own;*

*And Power was with him in the night,*

## SPIRITUAL REALIZATION

*Which makes the darkness and the light,  
And dwells not in the light alone.*

—TENNYSON

Youth are thinking their way out.

As one intelligently analyzes and honestly evaluates much of the religious teaching which built up this earlier concept of a God that modern scientific research has shattered—for both our thinking adults and for youth—he is less inclined to blame the public educational system for the present religious conflict and lack of definite God-consciousness. Rather, one sees that too much of our religious teaching was based upon the magical explanations of the phenomena of life and that the teaching of God has not been sufficiently vital nor fundamental.

A young man majoring in one of the sciences said, “The God of my childhood was a gigantic person with long gray hair and beard, with eyes that were piercing and bright,



## YOUTH IN QUEST

and seated on a throne of gold. As a child, if I did anything that was unusually wrong or if I felt any unusual physical disturbance, I felt sure that I was being punished for my sin and was much frightened. I was also taught that Jesus was likely to come back to earth at any time and that he was to appear in the east. Every time the eastern sky was unusually beautiful I was seized with unutterable fear. My mind was not entirely stripped of this fear until I began studying science. Foolish as it may seem, every time I discover principles governing those bugaboos of my life, I enjoy a sense of triumph that is not easily described. I have a God now; but it is the scientist who has given Him to me. He is a God of law, of order, and of beauty, and He must be a God of love. For a long time after my disillusionment I was bitter and had only fine scorn for those who unwittingly gave me a God who brought no comfort nor inspiration but only awe and fear."

Youth needs a God who is the dominant

## SPIRITUAL REALIZATION

center of the universe. "In the beginning God"—if not, what? Youth needs a God who cannot be teased to change His great laws simply to accommodate the whim of an individual or of a group of individuals. The only solidarity we have in this world is based upon God's eternal laws. Youth needs to feel that the laws of God operate; that, if he injures the germ plasm of his life-stream and his child inherits the proper unit, that child will be subnormal, and no amount of prayer, sacrifice, or fasting can change it; that, if he breaks down his physical reserve, he will eventually become physically disintegrated and that his only way back to a normal condition is by the way determined by God's laws; that, if he breaks down his moral powers, he will become morally ill and that he can climb his weary way back to self-respect only according to God's laws, although he may, of course, establish a contact with the Divine which will give courage and release of moral strength and thus assist him in his rehabilitation.

Such a God one may keep, and still keep

## YOUTH IN QUEST

his own intelligence. It becomes the heart and core of life to know Him. Successful living depends upon the understanding of such a deity, an understanding of His just and reasonable laws, and a fitting of oneself in with God's universe and purpose.

A foreign-born young woman, while in an American college, became disturbed concerning her religious beliefs. She found that she was not able to integrate her religious knowledge, which was traditional, with that secured in other courses. So serious did this conflict become that soon it indirectly threatened her health. She was advised to cease thinking on religious problems alone, and to center her thought on some other field. She became much interested in the study of psychology and philosophy. Finally, she found herself able to harmonize her religious thinking with her knowledge in other fields. She said, "At last I am having something like a satisfactory religious belief. It seemed impossible for me to be one person while studying religion and an entirely

## SPIRITUAL REALIZATION

different one in my other courses. It created such a conflict to be told in other classes to think, to test, and only then to accept or hold in abeyance; while in religious courses, if one were to use the same method, she found their content in a world all by itself—either contradicting or ignoring facts that one secured from other sources. I honestly feel that my psychology and philosophy courses have helped me get straightened out. I have a God now. He is the God of All—not in a world all by himself. I feel sure I shall not have to discard Him. But my knowledge of Him will grow, for He is one whom I must know more and more about. I have been elected to Phi Beta Kappa. I do not honestly think that I could have accepted this honor with grace if I had not become more settled on this important problem.”

It seems only reasonable to believe that through all of this universe there is a great divine purpose. That purpose seems to be the development of human values and the conser-

## YOUTH IN QUEST

vation of personality. Such a concept makes a difference in one's conduct. Proper human living demands an understanding of human nature, of heredity—both biological and social—and of the world in which we live. We must take a personal share both in making a better environment and in improving the human stock.

As one comprehends this task he immediately feels the need of help. Prayer, however, is no longer for one of the present time merely asking for personal favors, or for magical forgiveness by the obliteration of wrong-doing as if it never had been. Rather, one praying is asking for release of his physical, mental, and spiritual energies that he may better understand God's laws and plan and thus may intelligently coöperate with Him. His thanksgiving, too, is no longer for small personal favors only, but he is thankful for the great plan of life of which he is a part.

## YOUTH'S TOMORROW

Youth, in that tomorrow of yours there are expected great things—a better world, a world in which personalities will have opportunity to expand, not limited by station, race, or color; a world in which social good is of greater importance than the gratification of merely individual desires; a world in which races and nations shall have learned that race hatred and wars are expressions of confessed inferiority; a world in which men will have learned that their wishes, purposes, and desires must be integrated with their ideals and with others' wishes and desires; a world in which men have come to recognize and understand the great divine purpose in all things; a world in which God is the dominant center, and the understanding of Him and the fulfilment of His purpose the chief end of man. Seek for the realization of your personality! Seek for a technique



## YOUTH IN QUEST

of projecting that personality out into the social network of your day until you find yourself lost in the doing of a great social task! Seek for a greater God than man has yet discovered! Seek by scientific research, by understanding of present problems, to understand God's scheme and plan! Then pray for release of physical, mental, moral, and spiritual energy to coöperate with God to accomplish His plan!

## A PRAYER

*God, though this life is but a wraith,  
Although we know not what we use,  
Although we grope with little faith,  
Give me the heart to fight—and lose.*

*Ever insurgent let me be,  
Make me more daring than devout;  
From sleek contentment keep me free,  
And fill me with a buoyant doubt.*

. . . . .

## YOUTH'S TOMORROW

*From compromise and things half-done,  
Keep me, with stern and stubborn pride;  
And when, at last, the fight is won,  
God, keep me still unsatisfied.*

—LOUIS UNTERMAYER

## YOU MIGHT LIKE TO READ THESE

Eddy, Sherwood, *New Challenges to Faith*,  
Doran, 1925.

Fiske, G. Walter, *Jesus' Ideals of Living*.

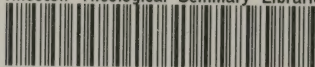
Gilkey, James Gordon, *A Faith for the New  
Generation*, Macmillan, 1926.

Newton, Joseph, (editor) *My Idea of God*,  
Little, Brown, 1926.

Sperry, Willard, *Reality in Worship*, Mac-  
millan, 1926.







1 1012 01234 5882

## Date Due

Ap 12 '40

O 17 '40

N 20 '41

Mr 2 - '42

Mr 16 '42

Mr 30 '42

Ap 21 '43

~~RECEIVED~~





